

# THE Catholic Mind

ENCYCLICAL LETTER  
OF HIS HOLINESS  
PIUS XII

## On the Sacred Heart ("Haurietis Aquas")

435

### ARTICLES AND ADDRESSES

What We Are About— and After	Bishop Dwyer	421
Japan's Abortion Mill	<i>Canadian Messenger of the Sacred Heart</i>	428
United Labor an Opportunity	<i>Labor-Management Panel</i>	432
Man in the Technological Age	J. P. Mitchell	471
The Nuclear Revolution	H. E. Murray	476



54th YEAR Press Publication

enty-five cents

AUGUST, 1956

LIV, No. 1124

## 1. A John LaFarge Reader

Thirty outstanding articles and addresses from the gifted pen of the gracious and beloved Father LaFarge, S.J., of AMERICA. 300 pages \$3.50

## 2. The Popes on Youth

*Edited by* RAYMOND B. FULLAM, S.J.

"Mine of quotations . . . inspirational passages and directives . . . veritable encyclopedia.

"The book belongs in every parish, school, library, welfare agency and private library of priests or laymen working with or concerned about the young. The publishers are quite exact in their contention that there is no other book like it and that no library will be complete without it."

G.B.V., *The Catholic Free Press*

448 pages. \$5.00

## 3. The Second America Book of Verse

Two hundred poems by nearly one hundred poets written for AMERICA, selected by Dr. James E. Tobin of the editorial board of the Catholic Book Club. The quality of the poetry is exceptionally high, the insight genuine and delightful. \$3.00

*Available at your favorite bookstore  
or direct from:*

**THE AMERICA PRESS**

70 East 45th Street

New York 17, N. Y.

# THE Catholic Mind

VOL. LIV

AUGUST, 1956

NO. 1124

## What We Are About – And After\*

MOST REV. ROBERT J. DWYER  
*Bishop of Reno*

THE ineffable Max Beerbohm once invented a character called "T. Fenning Dodworth" and forever embalmed in his amber the classic bore. He was a fountainhead of wit so dry that it crumbled to powder at the touch and he was the type of political analyst who invariably added "–And After" to every subject he discussed. "The Boer War–and After"; "The Twentieth Century–and After"; "The Death of the Gods–and After."

In being asked to consider the topic, "What Are We About?", I have the haunting feeling of being expected to fill the shoes of T. Fenning Dodworth. I have even grappled with the temptation to go whole hog and add "–And After"

to the title, thus: "What Are We About–and After?" It would afford, obviously, almost endless scope for apocalyptic musings and those glittering generalities for which the hierarchy is so justly famous. "What Are We About?", only that and nothing more, might tie one down to at least a few random facts and figures, but the "–And After" would be the signal to pull out all the stops.

Yet, actually, there is a pertinence to the "–And After," so far as our question is concerned. We are a group of Catholic journalists banded together as the Catholic Press Association, meeting here in the center of universal optimism to confer about our common problems, discuss our immediate needs, and do some

\*Address at the 46th Annual Convention of the Catholic Press Association, Dallas, Texas, May 15-18, 1956.

thinking about the future of our apostolate in America. We come at a zenith hour in the history of the Catholic press in the country. If we have failed to reach certain goals marked for accomplishment at this stage of our development it is nevertheless true that we are reaching more people and exerting a greater influence over American thought than at any time in the past. It is always dangerous to fall into the cliché about "coming of age," but at least it may be said that the Catholic press in America is exhibiting strong signs of maturity.

### Catholic Journalism Today

There is no rule governing the incidence of genius or great talent in any field of human activity. We look back at the giants of the Catholic press apostolate in our land, and we are tempted to bewail them as a vanished company. We have no John Englands now, no Brownsons or McMasters, no Peter Yorkes or Boyle O'Reillys. But to compensate for their somewhat isolated eminence the Church in America today can count upon an entire corps of dedicated, intelligent, and trained men and women, clerics and laymen, producing a kind of journalism which is increasingly effective because increasingly aware of its responsibilities. The day is rapidly passing when the jibe, "dreary diocesan drivel," was an apt description of the average Catholic weekly newspaper, while in the field of Catholic magazine editorship, if there is still the embarrassment of a good deal

of pious incompetence, the top level exemplify the profession at its best.

What are we about, then? We are about the production of a form of journalism that is to serve the best interests of the Church and to present her mind so luminously as to command the respectful attention of the world we live in. It is impossible to advance the genuine interests of the Church by a journalism that is inferior in quality, narrow and arrogant in tendency, or sectarian in the sense of creating the impression that the Church is something less than the Mystical Body of Christ. We cannot illustrate her mind to a world which, in spite of all, is not altogether alienated from her spirit, if we fail to present her message with dignity and clarity and vigor, or if we assume an impertinent infallibility for our personal opinions, or if we confuse what is tendentious and debatable in the contemporary Catholic world with what is absolute and unchangeable in the City of God.

### "Who Speaks for the Church?"

The current debate on the subject "Who is entitled to speak for the Church?" has been of great value in sharpening our own thinking on the matter. When we are reminded the only finally authentic voice is that of the Holy Father and the Bishops united with him, we are not therefore driven to the drastic conclusion that the editor is only a ventriloquist's puppet. If the definitive word has been spoken he may nevertheless rephrase it in



terms more eloquent and effective. If, as is the case with the vast majority of questions that confront us day by day, we are held to the obligation of "thinking with the Church," that does not mean that we are bidden to leave our minds sedulously alone. It only means that we are to observe the norms of the virtue of prudence in our comments and conclusions. We are not to let our prejudices run away with us.

It is a plain fact of experience that liberalism and conservatism are constant factors in the thinking of mankind. This is not to subscribe to the theory of innate ideas, associated with the philosophy of Malebranche and popularized by Gilbert and Sullivan's Private Willis, to the everlasting delight of the Savoyards. But if conservatism and liberalism are not born in a man they develop very early and become fixed long before his cranial hollow has filled out. The botheration is that these tendencies follow no set pattern; the same man may be a conservative and a liberal simultaneously or by successive stages, much like the politics of French Canada during the past century. The entire field of human behavior is infinitely complicated by the way in which conservatism and liberalism cross lines, mingle and interchange, in the same group or the same subject. So that

a conservative in politics may be a liberal in sociology, and a theological die-hard may turn out to be a complete laxist in economics.

Isn't this, actually, what we are quarreling about in this whole matter of speaking for the Church? It isn't so much who is speaking as the sound of his voice, whether he is using a conservative or a liberal mask, after the fashion of the classical drama. It is pretty much taken for granted that anyone who is commissioned as a Catholic editor, or, in the case of a lay publication, who is recognized as a responsible agent, is equipped intellectually and morally to serve as a mouthpiece of the Church. His problem is to temper his tendencies, at least when he is dealing with questions which concern the teachings or the welfare of the Church, in such a way as to speak with her voice rather than his own.

### Neither Conservative Nor Liberal

As Catholics we belong to the one institution in the world which is neither conservative nor liberal. Her mission in history is to reconcile both extremes. Indeed, a case might be made out for this characteristic as an argument for her divinity, the saving balance of the Church. We trace this balance through the maze of conflicting human personalities

that have served her, even in her highest offices, and who, often enough, have evinced less of a desire to "think with the Church" than to force the Church to think with them. The clearest conclusion of a study of her temporal mission is how well she has resisted them and how inevitably does she react against those who would commit her to one extreme or the other.

Clearly, it is expecting too much of the Catholic press in America that it observe this balance perfectly. The aforementioned giants of her past rather notoriously did not, and *Ursa Major Brownson* might be heard growling *Amen* to that. Nor has it been true of the Catholic press in other countries, often to the grave detriment of the Church. The almost violent ultra-conservatism of the French Catholic press, during the greater part of the 19th century, is an instance in point, and it must be confessed that on the whole the conservative tendency has been the worst offender. What should be expected is an honest effort on the part of editors, alive to the problem, to avoid those excesses which bring ultimate discredit both on their profession and the faith it is vowed to serve.

It is inevitable that in Catholic America both tendencies should be exhibited. It is not only inevitable, it is desirable. Nor is this a plea for a kind of Rotarian good fellowship between the wealthier Republicans and Democrats. It is only a reminder that on those matters which concern the Church most nearly our

voices should not be discordant, and that in all things, as members of the same household, we are bound by a common charity. There is nothing to be gained by attempting to commit the Church where she is not committed; there is no point in carrying intramural controversy beyond the limits of fairness and courtesy. If even Cromwell could bethink himself, occasionally, that he might be wrong, the Catholic editor might do well to recall the cautionary example.

### **Influence Outside the Pale**

Why is it that the Catholic press is enormously effective within the confines of the Catholic body in this country, but exercises almost no influence beyond the pale? It is rarely quoted; it is still more rarely singled out for commendation. It does not suffice to say that it is a victim of prejudice. To an extent that is doubtless the case, but it is far from the whole answer. We come nearer to it when we recognize the fact that the secular press is almost unanimous in discounting the entire religious press as unimportant and uninteresting. That, at least, is the official attitude; it may cover as much disquietude as dislike. It is probable that not much can be done to change this attitude, save in larger centers of Catholic population, but our business is to remove the last vestige of rational explanation for it.

This is the challenge flung at the Catholic editor, whether his tripod be fixed in New York, or Dallas, or

Reno. The important thing to hold in mind is that it is the editorial page that counts most heavily in answering it. By and large, through the news services, headed by NCWC, the presentation of events has achieved a fairly high level of competence. It is on the editorial page that the differential is most clearly noted. It is here that the editor is on his own, not for the sake of his reputation, but for the honor of the Church and the universal appeal of the Catholic mind. The honor of the Church we may regard as reasonably well safeguarded under the normal conditions which obtain throughout America. It is the appeal that is given short change.

There is a passage in one of Father Sertillange's essays on the Catholic approach to scholarship which has always depressed me profoundly. His recipe is to go into your room, lock the door, and absolutely refuse to answer any knock that comes. Then you can study; then you can write editorials. He does not say what happens when it is the Bishop who comes knocking. The reality faced by most Catholic editors is that the recipe simply does not work. They are beset by obligations, many of them wholly unrelated to the editorial job, they are pressed for time, they write under trying difficulties, and the wonder is that the general product is so good. But it is a fact, nevertheless, that our Catholic editorializing does tend to a certain narrowness of interest.

Few editors are universal ge-

niuses, for which we may be duly grateful. But it is observable that most limit their attention to certain rather well-defined phases of the mind of the Church, to the relative exclusion of others. Literature, general and specifically Catholic, usually receives some recognition. The films are casually dealt with, though often enough from a somewhat negative point of view, as serving the practical end of identifying those which are objectionable and those which are not. But so far as the arts are concerned, painting, sculpture, music, architecture, the drama, they are hardly so much as mentioned. There is almost no attempt being made, in the general Catholic press of the country, to build up, refine, and educate a Catholic taste for the fine arts. I do not know whether it is more important to have a right viewpoint about labor relations than about the sculpture of Ivan Mestrovic, but I do know that a genuine Catholic culture will attend to both. I am not sure whether *Quadragesimo Anno* was more epoch-making than *Mediator Dei*, but I do know that the present Holy Father has set a brilliant example of an inclusive interest in all phases of life, viewed under the aspect of eternity.

What is true of the arts is equally true of the sciences, whether exact or speculative. History gets some play in the press, and periodically one reads a blast against some upstart scientist who has pontificated outside his proper sanctuary, but that is about the extent of it. Grant-

ed that science does not readily lend itself to the kind of popularization that the reading public demands, still it would seem that an editorial medium could be found which would serve the cause of truth and counteract the enormous wastage of print in the Sunday supplements devoted to the scientific misinformation of the public. It is not a question of naively listing scientists who are Catholics, and so deserve well of us; it is a question of asserting the constant reference of the sciences to the mind of the Church.

I have one further complaint to register. There is practically no humor in the Catholic press. I realize that I am treading here upon dangerous ground, like some witless sightseer jauntily stepping up to the Qabba in Mecca. But it is alarmingly true that the Catholic mind, which has always possessed the saving grace of laughter, wears with us a solemn face, and if it ever smiles does so with an apology for being indiscreet. We have even reached the lugubrious depths of Catholic newspaper comics, but let charity draw the well-worn mantle of oblivion over this singular aberration. Nor have I so much as the ghost of a remedy to suggest. I only wish, once in a while, that we could dare to take ourselves a little less seriously. This, in sketchiest outline, and with more omissions than inclusions, is what we are about. The god, who manifestly willed to destroy us, first made us mad enough to be Catholic journalists. Now, soliciting your forbearance for only

another moment, I would don the prophetic mantle and address myself to the "—And After."

### Need of the Future

It is characteristic of any group of professionals to consider their work the summit of perfection. They never say so out loud, paying silent lip-service to a becoming modesty, but they think it all the same. Among the chief offenders in this regard are journalists, who, like ourselves, labor from week to week, forever climbing the Shining Mountains and forever descending into the Slough of Despond. In a sense, doubtless, our conceit is our salvation.

But is it altogether brash to intimate, if only in a whisper, that we have not yet exhausted the perfectibility of our work? We have come to realize, in our time, the solid advantages of competence, training, and technique in the conduct of the American Catholic press. We have become professional to a degree scarcely dreamed of by those who preceded us in the long struggle. But competence and professionalism, after which the heathen strive, are not enough. What is needed further is the high gift of imagination.

It is said that the children of the light are less wise in their generation than the children of the world. This is a warning, not a prohibition. Our Blessed Lord did not intend it as a quietus on our effort to surpass ourselves or anyone else. If we are quickly drawing abreast of the secular press in technical knowledge and proficiency, our goal

should not be limited by that coming parity. We have a different objective, at once narrower and infinitely broader, more restricted yet embracing heaven and earth in a freer, more generous scope. We cannot attain it without deeper insights, an imaginative grasp of our poten-

tial, and a willingness to concede to the future a searching reappraisal of our methods and our manners. The truth is the same, yesterday, today, tomorrow—and after. Our whole business, what we are about, is to make the truth real to the world we live in.



### Twentieth Century Scandal

The extent to which racism has infected American life is an indictment of contemporary complacency in the face of injustice. It also provides a definite lesson for Catholics; their salvation is intimately connected with the salvation of other souls and of the society in which they live. They cannot isolate themselves from the institutions of their times without incurring the dire consequences that result from a society formed in the image and likeness of Mammon. In Europe the Church lost heavily because Catholics isolated themselves from the new institutions of the nineteenth century. Pope Pius XI called it the scandal of the century. In America, the number of Catholics who have remained complacent to the prevailing currents of racism might very well have constituted the scandal of the twentieth century save for the grace of God and the forthright action of our bishops.—*Lawrence T. King in INTEGRITY, June, 1956.*

# Japan's Abortion Mill\*

A. NEVETT, S.J.

**A**LTHOUGH our modern age is getting increasingly inured to brutality—press and screen saturate us with it every day—it is still moved by crimes that bear the blunt old-fashioned names like that of murder. So, if murder there must be, it has to be covered up with consoling and legal-sounding phrases which will satisfy the pangs of a sclerotic but not yet completely hardened conscience.

The naked word "abortion" has still got an unpleasant sound in at least modern ears, but dressed up as therapeutic or legal abortion, it is admitted into the most select circles. Turned respectable, it becomes something one can not only practise oneself but even recommend to others and be pleased that they are "progressive" enough to adopt "advanced" ideas.

The world always has known various practices for reducing the birth-rate, but it is doubtful whether at any time in history there has been such large-scale and organized practices of contraception and abortion. This is an example, not so sensational as atomic weapons but more insidious, of the misuse man is making of science. Certainly there never

has been such open and complacent connivance, even satisfaction, on account of these practices. It is a sad comment on the state of morals today that peoples and nations who take it for granted that news of a sensational murder should be flashed across the whole world should complacently ignore hundreds and thousands of other murders every year and never even think of raising a finger to alleviate a situation that occasions these crimes. Even worse, a section of the public thinks these crimes necessary.

## The Plight of Japan

Unfortunately there is widespread abortion in many nations, but what we particularly wish to draw attention to is the terrible state of affairs in Japan, a situation which should leave no one, least of all Catholics, indifferent.

This country has a population nearing 90 millions, living in an area two-thirds that of Ontario, of which less than 20 per cent is cultivable. It has lost forty per cent of its overseas territory, and finds it increasingly difficult to regain its former markets, the sole remaining possibility of feeding a growing popu-

\*Reprinted from the *Canadian Messenger of the Sacred Heart*, 2 Dale Ave., Toronto, Canada, April, 1956.

lation. Professor Ayanori Okasaki, Director of the Japanese Institute of Population, "the most qualified person in the world on this subject," according to the French Institute of Demography, reviewing the situation remarks that this century Japan experienced an expansionist and militarist policy advocating a rapidly increasing population, a policy which continued up to World War II. Post-war effects brought immense difficulties to a population of over 72 millions. Profiting by this, family planners, with help and encouragement from some "Christian" nations, succeeded in having the government adopt widespread measures to check population growth.

### The Treasures of the Family

Japanese traditionally look upon children as treasures of the family. The people were to be taught that children were a deadly menace, and so laws were enacted to see that there were as few as possible. We will take the facts from the reports of three Japanese population experts to the World Population Conference, and from Professor Okasaki.

In 1947 the Government launched a widespread campaign for contraception, using press, radio, cinema, and reviews. "There followed," says Professor Okasaki, "a weakening of morality, principally among the young. The makers of [birth-control] products and editors certainly made plenty of profit from this operation, but by sacrificing Japanese morality which had remained up till now austere."

The result of such propaganda has been that there has been a fall in the birth-rate of one third within seven years. But, since this was not enough to satisfy the desires of those advocating restrictions on population growth, more drastic measures were introduced.

### The Massacre of the Innocents

Laws were passed legalizing abortion.

The Eugenic and Protection Law was first promulgated in 1948 and revised subsequently three times. It legalizes artificial interruption of pregnancy in cases where the health of the mother is threatened not only by continuation of pregnancy or delivery, but also by repeated pregnancies at short intervals. On the basis of this law artificial interruption is being carried out tremendously . . . This fact may be regarded one of the most striking events in the world history of population.

The law was revised in order to widen its scope. Abortion is allowed where the family is poor and under the vague title of for "medical and social reasons." As was to be expected, abortion is largely had recourse to when contraceptives fail, so that it is six times more common among those practising contraception than among those who do not, thus giving the lie to a common family planning fallacy that contraceptives will reduce abortions.

One of the experts remarks that abortion, to be effective in checking population growth, must be repeated very often. Besides being undesirable morally and medically, this "involves

a considerable economic wastage . . . (and) undesirable effects on the health of mothers. The survey revealed in this connection the fact that 43.3 per cent of all induced abortions were followed with some kind of physical complaint . . . There are a great many wives in Japan who repeat abortions within a short period at the risk of their health. Our survey . . . informs us that there are quite a few women who repeated induced abortions two or three or even four times within a year."

And he concludes: "It is certainly true that there are always some tragedies involved in those steps which a nation is forced to take for its survival." There are, indeed. But these steps seem more like suicide than survival.

The effects of all these practices make sad reading: For 1952 the experts report contraceptive measures have reduced the fecundity rate by 50 per cent. ". . . births prevented by contraception alone in 1952 are estimated at from 300,000 to 400,000, whereas legal abortions alone exceeded 800,000 in the same year and *illegal abortions are estimated at from 200,000 to 300,000.*"

In 1953 there were 1,880,000 births and 1,000,000 *official* abortions, unofficial abortions being about one third of this amount. And the same sad story continues today.

At first the significance of these statistics may not sink in, but what they tell us is a most disgraceful story, namely, that *well over half of all pregnancies end in abortion.*

Criticizing the aim of the abortion

law, introduced by its sponsors to "raise the cultural level of Japan," Professor Okasaki remarks: "Now murder of a foetus is surely a barbarous act, if it is done without discernment. (Apparently he approves of abortion in some circumstances.) It would appear very strange to wish to raise the cultural standard of a nation by the spreading of a barbarous act."

### An International Responsibility

It would be beyond the scope of a short article to detail a program for the solution of Japan's population problem. Contraception and abortion can bring only material and moral ruin on the country. The problem cries for an immediate solution and it is an international disgrace that nations should complacently watch Japan attempt national suicide and do little or nothing to aid her.

The Popes have pointed out time and time again that the wealth of the world is for all and that all should be given an equal opportunity to share in the world's resources. The Australian Hierarchy reminded their people that there is no principle of social justice which affirms that some have a moral right to a high standard of living while other nations are undernourished and victims of periodical famines.

In practice this means that Japanese should be allowed to emigrate to have a fair opportunity to compete on world markets, even if this did imply a lowering of the standard of living in specially favored coun-



tries. Professor Okasaki is most pessimistic about the prospects of emigration, for he says the policy, founded on love of neighbor and considering the community of nations as forming a whole, such as recommended by the Popes, has little acceptance among nations today.

According to the McCarran Act, only 184 Japanese a year can enter the U.S.A. Canada, in practice, makes it still more difficult: only eight entered in 1951-1952 and 48 in 1953. Australians were refused permission to bring their Japanese wives back with them. It is true that questions of assimilation, etc., must be considered, but this is no excuse for cold indifference toward a problem that is screaming for a just and moral solution in contrast to the immoral solution which a section of the Japanese have forced upon their own people.

Whether nations could lease out strips of land to Japanese, who

would cultivate and produce for Japan and not compete with the leasing nations, as proposed by Father W. A. Kaschmitter, M.M., whether more nations immediately open their gates to Japanese immigrants, or whether greater facilities are granted for Japanese trade, is for the experts to decide. Most probably a combination of all means will be required. What is certain is that things can not be left as they are.

A great effort of international justice and charity is called for to meet the challenge. This is not the time to remember past wrongs in the spirit of revenge. This spirit can but foster hatred and be the breeding-ground of more wars, while generosity will aid substantially toward world peace.

Everybody can aid by making known the plight of the Japanese people and by urging that a solution be forthcoming without delay.



## Christian Citizenship

Citizenship is a social relationship. Both in the spiritual and secular orders, it is regulated by the same social virtues—Justice and Charity. Justice, which gives to others what is due them, and Charity, which is love of neighbor based on love of God. Exercising the duties of citizenship in the secular order is, therefore, not “an extra” in Christian living, but a normal, integral function of citizenship in the spiritual order. Justice and Charity are not confined, in their outward expression, to spiritual dealings with others.—*Most Rev. J. R. McDonald, Archbishop of Antigonish, in the ENSIGN, October 22, 1955.*

# United Labor an Opportunity\*

GEORGE E. LUCY, S.J.

*Associate Director, Institute of Social Order*

**D**ER TAG has dawned. Alarmists have witnessed the realization of their horrible nightmares. The day of Big Labor is here. The jungle battle of the giants is about to begin. The sequence they fear will be something like this: "creeping socialism" will soon develop into an ominous gallop until Big Government kills Big Business, then Big Labor will take over Big Government. And there goes Capitalism!

The horrifying picture, however, is completely out of focus. Labor, of course, is bigger. Some 15 to 16 million workingmen will be united in one federation. Such unity could do much harm. But enough has already been said about this possibility. To keep the record straight we should also consider the reasons why the AFL-CIO can be a potential power house to promote the general welfare as well as its own well-being.

## **Labor vs. Communism**

Communism has lost much of its appeal and strength in this country. Our free-enterprise has, as it were, "rolled with the punches." Good wages, hours and working conditions, Social Security, health and welfare plans, guaranteed annual

wages, etc., have made the U.S. workingman the envy of his counterparts throughout the world. If a communist is "a capitalist without a buck in his pocket" there aren't too many around. Capitalism has done more for the have-nots than Communism can ever do. Capitalists deserve more credit than they have received.

But we should not forget that organized labor played a powerful part in turning back the tide of Communism. Labor did it by constantly pressing for a better way of life, and at the same time vigorously fighting an alien ideology. At times Communists and left-wing visionaries called the plays in some unions—workingmen are always their first target—and caused much trouble. But labor did an excellent job of house-cleaning.

The determination "to combat resolutely the forces which seek to undermine the democratic institutions of our nation" is set forth, in some form or other, six times in the draft constitution of the AFL-CIO Federation. Illustrative of this objective is Section 10, Article II, which sets forth the objects and principles of the Federation:

\*Reprinted from *Labor-Management Panel*, University of San Francisco, San Francisco 17, Calif., November, 1955.

To protect the labor movement from any and all corrupt influences and from the undermining efforts of Communist agencies and all others who are opposed to the basic principles of our democracy and free and democratic unionism.

Divided labor has been a bulwark against Communism. United labor can do even a better job.

### Organizational

One of the declared objectives of the new Federation is to extend unionism. Article VIII, Section 9, states:

In carrying out the provisions of this Article the Executive Council shall recognize that both craft and industrial unions are appropriate, equal and necessary as methods of trade union organization and that all workers, whatever their race, color, creed or national origin are entitled to share in the full benefits of trade union organization.

Consequently, mass production workers will not be neglected; nor, of course, will the various crafts. With the pooling of AFL-CIO resources, finances and organizers unionism should grow, especially in the stubborn or neglected areas.

Whether or not union growth is desirable depends on one's attitude towards unionism. But it so happens that it is our declared national policy.

Section 7 of the National Labor Relations Act states:

Employees shall have the right to self-organization, to form, join or assist labor organizations, to bargain collectively through representatives of their

own choosing, and to engage in concerted activities, for the purpose of collective bargaining or other mutual aid or protection.

The Taft-Hartley law reaffirms this to be our national labor policy.

So far as moral principles are concerned the various religious groups have persistently declared that the right to organize is a natural right. Alarmists who tremble at the sight of constantly swelling labor ranks had better examine their Americanism with their religious convictions.

A greater labor movement should mean a better life for more people.

### Jurisdictional Feuding

The question of jurisdiction and raiding is referred to at least seven times in the new Constitution. For instance, Article III, Section 4, states that:

Each such affiliate shall respect the established bargaining relationship of every other affiliate and no affiliate shall void the established collective bargaining relationship of any other affiliate.

Article XVIII, Section 2, implements this objective by the establishment of a joint committee "to formulate the means for incorporating these three agreements (AFL-CIO No-Raiding Agreement, CIO Organizational Disputes, AFL Internal Disputes Plan) into a combined no-raiding and organizational and jurisdictional disputes agreements . . ."

Just how effective this agreement will be remains to be seen. If labor is to win friends it must take the

necessary means to stop union-responsible "jurisdictional beefs." The public is tired of them, to say nothing of employers.

Recently, at least six ships were tied up on the West Coast because the Firemen and the Stewards were dog-fighting among themselves as to who would make up the firemen's bunks. And such a question of who shall handle frozen meats—the Grocery Clerks or the Butchers?—is best settled by the unions themselves. Strikes flowing from such muddy union waters cannot be justified.

But what of the potential political power of this new giant? Many look with trepidation upon Article XIII, Section 1, of the Constitution which under (a) provides for a Committee on Legislation which "shall undertake to carry out the policies and programs of the Federation in the Congress and in the legislatures of state and local governments." They can't help but remember the sequence of the unroyal road to disaster: Big Government will be a pawn in the selfish hands of Big Labor.

It is anyone's guess as to the actual extent of labor's political influence since the days when the CIO plunged deeply into politics. However, the Taft-Hartley Act is still on the books and all the huffing and puffing of labor has brought little change in the "slave labor act." However, the big labor vote did not prevent the election of the Republican nominee in 1952. And in the November elections of this year, the overwhelming defeat of a CIO-sponsored amendment in Ohio for

supplementary lay-off pay and increased unemployment benefits would seem to prove, once again, that the labor vote is vastly less than labor thinks it is and says it is.

The American people, including union members, have shown an unpredictable way of voting their own minds irrespective of labor leaders' dictates. Union members are not puppets. When the strings are pulled they have an irritating way of taking on a life of their own.

The recent report charging that organized labor leaders are preparing for "massive use of political slush funds—on a national scale" and that labor leaders plan to use "violence and coercion" in a "conspiracy of national proportions" aimed at controlling 1956 election results is slightly oratorical and won't be taken seriously by many. Even if labor leaders were to try to foist candidates on the rank and file, once a voter enters the booth he votes the way it pleases him. To guarantee a so-called labor vote is one thing—to produce it is quite another.

The future of the organized labor movement can be very bright. We can take for granted that the new Federation will protect and advance the cause of the union member, but this must not be accomplished at the expense of the rest of us. Labor has an opportunity to do more for the welfare of the country than most other groups—the future of the AFL-CIO will depend largely on its attitude towards the common welfare.

POPE PIUS XII  
ON

# The Sacred Heart

*Encyclical letter on the occasion of  
the centenary of the extension of  
the Feast of the Sacred Heart to the  
universal Church, Rome, May 15, 1956*

From the August, 1956  
*Catholic Mind*

THE AMERICA PRESS, 70 E. 45 St., New York 17, N. Y.

*(Concordat cum originali)*

ENCYCLICAL LETTER OF HIS HOLINESS PIUS XII

BY DIVINE PROVIDENCE POPE

## On the Sacred Heart

("Haurietis Aquas")

TO OUR VENERABLE BRETHREN

PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS

AND OTHER LOCAL ORDINARIES

IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE

HEALTH AND APOSTOLIC BENEDICTION:

**Y**OU shall draw waters with joy out of the Saviour's fountains" (Is. 12; 3). These words, in which the Prophet Isaias symbolically foretold the manifold and rich gifts of God that Christianity was to reap, spontaneously come to Our mind as We recall the centenary of the proclamation in which Our predecessor of immortal memory, Pius IX, gladly granting the petition of the Catholic world, ordered the celebration of the feast of the Sacred Heart throughout the whole Church.

Those heavenly blessings which devotion to the Sacred Heart of Jesus pours into the souls of the faithful, purifying them, refreshing them with heavenly consolation and urging them to acquire all virtues, cannot be counted. Mindful, therefore, of the wise words of the Apostle St. James—"Every good gift and every perfect gift is from above, coming down from the Father of Lights" (Jas. 1; 17)—We rightly see in this devotion, which everywhere grows more fervent, the inestimable gift which the Incarnate Word, our Divine Saviour, as the sole Mediator of grace and truth between the Heavenly Father and the human race, gave in recent times to the Church, His mystical bride, so that she could endure great trials and surmount difficulties. In virtue of this inestimable gift the Church is able to manifest her ardent love for her Divine Founder and in a fuller measure carry out the injunction given by Jesus Christ Himself, which St. John the Evangelist records: "Now on the last, the great day of the feast, Jesus stood and cried out, saying,

'If anyone thirst, let him come to Me and drink; he who believes in Me, as the Scripture says, from within him there shall flow rivers of living water.' He said this, however, of the Spirit whom they who believed in Him were to receive" (Jn. 7; 37-39).

It was certainly not hard for those who heard Jesus speak these words, in which He promised that a fountain of "living water" would flow from within Him, to recall the words of the holy prophets Isaiahs, Ezechiel and Zachary foretelling the messianic kingdom, and that rock from which water miraculously gushed forth when Moses struck it. (Cf. Is. 12, 3; Ez. 47, 1-12; Za. 13, 1; Ex. 17, 1-7; Num. 20, 7-13; I Cor. 10, 4; Ap. 7, 17; 22, 1)

Divine love has its origin in the Holy Ghost, who is the Personified Love both of the Father and the Son in the bosom of the August Trinity. Most aptly, then, does the Apostle of the Gentiles, echoing the words of Jesus Christ, attribute the infusion of charity in the souls of the faithful to this Spirit of Love. "The charity of God is poured forth in our hearts by the Holy Spirit who has been given to us" (Rom. 5; 5).

This intimate bond which, according to Sacred Scripture, exists between the divine charity that must burn in the souls of the faithful and the Holy Ghost, clearly shows to all, Venerable Brothers, the real nature of devotion to the Sacred Heart of Jesus. For it is perfectly clear that this devotion, if we examine its proper nature, is the highest act of religion.

It demands the full and absolute determination of surrendering and consecrating oneself to the love of the Divine Redeemer. The wounded Heart of the Saviour is the living sign and symbol of that love. It is likewise clear, even to a greater degree, that this devotion especially declares that we must repay divine love with our own love.

Indeed it flows from the very essence of love that the souls of men fully and completely submit to the rule of the Supreme Being, because the act of our love so depends upon the divine will that it forms, as it were, a certain oneness according to the words of Scripture, "He who cleaves to the Lord is one in spirit with Him" (I Cor. 6; 17).

### I.

The Church has always held devotion to the Sacred Heart of Jesus in such high regard and continues to esteem it so greatly that she strives to have this devotion flourish throughout the world and to promote it in every way. At the same time she is vigilant to safeguard it with all her strength against the errors of naturalism and so-called sentimentalism. In spite of this vigilance, it is nevertheless a deplorable fact that in

the past and in our own time this most noble devotion has not even been held in the honor it deserves by some Christians, and at times even by those who claim to be animated by zeal for the Catholic religion and the acquiring of sanctity.

"If thou didst know the gift of God" (Jn. 4; 10), Venerable Brothers. We, who by the hidden designs of God have been chosen as guardian and dispenser of that sacred treasure of faith and piety which the Divine Redeemer entrusted to His Church, make these words Our own. Through them, in keeping with the duty of Our office, We admonish all those of Our sons who are still led by preconceived opinions, and go so far at times as to consider devotion to the Sacred Heart of Jesus (which, triumphing, as it were, over the errors and neglect of men, has spread over His whole Mystical Body) as less suited—not to say detrimental—to the more pressing spiritual needs of the Church and the human race in our times.

There are some who join the very essence of this devotion with other forms of piety which the Church approves and encourages but does not command. They put it on an equal footing with those other forms of piety. They look upon this devotion as some kind of additive which each one is free to use according to his own good pleasure.

There are others, again, who assert that this devotion is burdensome and of little or no use, particularly to those who are fighting in the kingdom of God motivated by the idea of defending, teaching, and spreading Catholic truth to the utmost of their strength, resources, and time and of inculcating Christian social teaching and who strive to promote those acts of religion and undertakings which they consider much more necessary today. Then, too, there are those who, far from considering this devotion a powerful help for correctly forming and restoring Christian morals both in the private life of individuals and in the family circle, consider it rather as a form of piety springing from emotions and not from reasoned convictions and more suited, therefore, for women, because they see in it something unbecoming educated men.

Others again, when they pause to think that this devotion especially demands penance, expiation and the rest of the virtues which they call passive and which have no external influence, do not consider it apt for arousing the spiritual fervor of our times. Fervor today must aim rather at visible strenuous action, the triumph of the Catholic faith and a vigorous defense of Christian moral standards.

As everyone knows these norms are flippantly attacked by the captious objections of those who are indifferent to all religion, who tear down



the distinction of true and false in thought and action and who are pitifully contaminated by the principles of atheistic materialism and laicism.

Venerable Brothers, who does not see that such opinions are completely contrary to the teachings which Our predecessors publicly proclaimed from this chair of truth when they approved the devotion to the Sacred Heart of Jesus? Who would dare call useless and less suitable to our time that piety which Our predecessor of immortal memory, Leo XIII, declared the "most excellent form of religion" and in which he had no doubt there was to be found a powerful remedy to cure those very same evils which, today, too,—beyond doubt in an even greater and more violent manner—afflict and vex individuals and society? "This devotion," he said, "which We recommend to all, will be profitable for all."

He added these admonitions and exhortations which also apply to devotion to the Sacred Heart of Jesus:

Hence this force of evil, which so long weighs us down seriously, demands that the help of One be sought by whose power it can be driven off. Who is He, but the only begotten Son of God! For there is no other name under heaven given to men by which we must be saved. We must then flee to Him, who is the Way, the Truth and the Life (*Enc. Annum Sacrum*, May 25, 1899: *Acta Leonis*, Vol. 19, 1900, pp. 71, 77-78).

Neither did Our immediate predecessor of happy memory, Pius XI, declare this devotion less approved and suited to foster Christian piety. In an encyclical letter he wrote:

Is not the epitome of religion, and consequently the norm of the more perfect life, contained in that form of piety which more readily leads souls to acknowledge Christ the Lord and which more effectively inclines hearts to love Him more ardently and imitate Him more closely? (*Enc. Miserentissimus Redemptor*, May 8, 1928: *Acta Apostolicae Sedis*, 20, 1928, p. 167.)

This truth is as evident and clear to Us as it was to Our predecessors. When We became Pope and saw with pleasure that devotion to the Sacred Heart of Jesus had providentially increased among Christian peoples and was marching in triumph, so to speak, We were filled with joy at the graces which flowed to the Church from this devotion. We were pleased to note this in Our very first encyclical. (Cfr. *Enc. Summi Pontificatus*, October 20, 1939: *Acta Apostolicae Sedis* 31, 1939, p. 415)

Through the years of Our pontificate, filled not only with cares and anxieties but also with ineffable consolations, these blessings have not been diminished either in number, power or splendor, but have rather

been multiplied. Various movements have providentially started which are conducive to the adding of new fervor to this devotion and most aptly suited to the needs of our times. We mean organizations to promote religion and charity, published articles explaining the historical, ascetical or mystical aspects which have bearing on this topic and pious works of expiation.

We mention especially the proofs of deepest piety given by the Apostleship of Prayer, under whose auspices and care homes, colleges, institutions and at times whole nations were consecrated to the most Sacred Heart of Jesus. Not infrequently by letter, public addresses, and even by radio We have extended Our paternal congratulations to these undertakings. (Cfr. *Acta Apostolicae Sedis*, 32, 1940, p. 276; 35, 1943, p. 470; 37, 1945, pp. 263-264; 40, 1948, p. 501; 41, 1949, p. 331.)

Consequently, as We behold the rich abundance of salutary waters, that is, of heavenly gifts of divine love, flowing from the Sacred Heart of Our Redeemer and permeating countless children of the Catholic Church (under the inspiration and operation of the Holy Ghost), We cannot refrain, Venerable Brothers, from exhorting you paternally to join Us in giving glory and thanks to God, the Giver of all good gifts. We join Our sentiments with those of the Apostle of the Gentiles: "Now, to Him who is able to accomplish all things in a measure far beyond what we ask or conceive, in keeping with the power that is at work in us—to Him be glory in the Church and in Christ Jesus down through all the ages of time without end. Amen." (Eph. 3; 20-21)

But after We have duly thanked the Eternal God, We wish through this encyclical to urge you, and all Our dearly beloved children of the Church, to study diligently the teachings of Scripture, the Fathers and theologians—the solid foundations on which devotion to the Sacred Heart of Jesus rests.

For We are firmly convinced that we can rightly and fully appreciate the incomparable excellence and inexhaustible store of heavenly gifts of this devotion only when we study its nature in the light of divinely revealed truth. Only after piously meditating on the countless blessings flowing from this devotion can we worthily celebrate the first centenary of the feast of the most Sacred Heart of Jesus.

To give to the minds of the faithful a salutary teaching by virtue of which they can more easily and fully understand the true nature of this devotion and reap its abundant fruits, We shall explain those passages of the Old and New Testaments in which God's infinite love for mankind is revealed and set before us. We can, of course, never really

study that love sufficiently. We shall then touch upon the chief points of the teaching of the Fathers and Doctors of the Church.

Finally We shall show in its true light the close connection that exists between the kind of devotion to be shown to the Heart of the Divine Redeemer and the veneration due to His love and the love of the August Trinity for all men. For We think that if the principal reasons for this noblest form of piety and the foundations on which it rests are set forth in the light of Scripture and the teaching handed down in the Church, the faithful can more easily "draw waters with joy out of the Saviour's fountains" (Is. 12; 3).

To draw this water means to consider more fully the special importance which devotion to the Sacred Heart of Jesus has in the liturgy of the Church and in her internal and external life and activity, and to have the power to gather those spiritual fruits through which individuals can renew their spiritual life, as the shepherds of the flock of Christ desire. That everyone may be able to understand more fully the doctrine which the passages to be cited from the Old and New Testament proclaim in regard to this devotion, they must above all clearly understand the reason why the Church adores the Heart of the Divine Redeemer.

Now it is perfectly clear to you, Venerable Brothers, that there is a twofold reason. The first reason, which also applies to the rest of the most holy members of the body of Jesus Christ, rests on the teaching by which we know that His Heart, as the noblest part of human nature, is hypostatically united to the Person of the Divine Word and must therefore be adored in the same way in which the Church adores the Person of the Incarnate Son of God. We deal here with an article of Catholic faith since this point was already solemnly defined in the general Council of Ephesus and the second Council of Constantinople. (Council of Ephesus, Can. 8; cfr. Mansi, *Sacrorum Conciliorum Ampliss. Collectio*, 4, 1083 C; Second Council of Constantinople, can. 9 cfr. *Ibid.* 9, 382 E.)

The second reason, which refers specifically to the Heart of the Divine Redeemer and in a special manner demands adoration, stems from the fact that His Heart, more than all the rest of the members of His body, is the natural sign and symbol of His boundless love for the human race. Our predecessor of immortal memory, Leo XIII, remarked: "In the Sacred Heart there is the symbol and the express image of the infinite love of Jesus Christ which moves us to love in return" (Cfr. *Encl. Annum Sacrum: Acta Leonis*, vol. 19, 1900, p. 76).

There is no doubt that Scripture never makes express mention of

special veneration paid to the physical Heart of the Incarnate Word as the symbol of His most ardent love. If we must openly admit this, it cannot surprise Us nor in any way lead us to doubt the divine love for us which is the principal reason for this devotion. This love is proclaimed and inculcated both in the Old and New Testaments in such vivid images as to greatly stir our souls. At times these images were presented in the Scripture which announced the coming of the Son of God made man. They can therefore be considered as the beginning of the sign and symbol of that divine love, that is of the most Sacred and Adorable Heart of the Divine Redeemer.

For our present purpose we do not consider it necessary to cite many passages from the Old Testament, which contain truths revealed by God long ago. We deem it sufficient to recall the covenant made between God and the Jewish people which was ratified with peace offerings.

Moses wrote the laws of the covenant on two tables of stone and the prophets expounded them (Cfr. Ex. 34; 27-28). The covenant was sealed not only by the bonds of God's supreme dominion and the obedience which men owe Him, but was also strengthened and sustained by higher considerations of love.

For, to the people of Israel the weightiest reason for obeying God was not the fear of divine vengeance, which the thunder and lightning flashing from the peak of Mt. Sinai struck into their souls, but rather love for God. "Hear, O Israel! The Lord is our God, the Lord alone! Therefore, you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength. Take to heart these words which I enjoin on you today" (Dt. 6, 4-6).

We are not surprised then if Moses and the prophets, whom the Angelic Doctor rightly calls the elders of the chosen people (*Summa Theologiae*, II-II, q. 2, a. 7: ed. Leon. tom. 8, 1895, p. 34), because they knew that the foundation of the entire law was placed on this precept of love, so described the dealings between God and His people in terms of the mutual love of a father and his children or of a husband and his wife, rather than in stern terms of God's supreme dominion or of our own subjection in fear.

Therefore, to cite a few examples, Moses himself, when he sang his famous canticle because of the liberation of his people from the bondage of Egypt and wanted to declare that it had been accomplished by the power of God, used these touching expressions and comparisons: "As an eagle incites its nestlings forth by hovering over its brood, so He

spread His wings to receive them and bore them up on His pinions" (Dt. 32, 11).

Of the prophets perhaps none more than Osee expresses and explains so clearly and forcefully the love which God always showed His people. In the writings of this prophet, who is outstanding among the rest of the minor prophets for the austere grandeur of his diction, God manifests a holy and solicitous love for His chosen people, a love like that of a loving and merciful father or that of a husband whose honor is offended.

It is a question here of a love that is so far from diminishing or ceasing on account of the perfidy of traitors or enormous crimes, that it will rather justly punish offenses, not indeed to repudiate and dismiss the estranged and faithless wife and ungrateful children, but to make amends and purify and reunite them in renewed and strengthened bonds of love. "Because Israel was a child and I loved him; and I called My son out of Egypt . . . And I was like a foster father to Ephraim; I carried them in My arms; and they knew not that I healed them. I will draw them with the cords of Adam, with the bands of love . . . I will heal their breaches; I will love them freely, for My wrath is turned away from them. I will be as the dew, Israel shall spring as the lily, and his root shall shoot forth as that of Libanus" (Os. 11, 1; 3-4; 14; 5-6).

The prophet Isaias expresses similar sentiments when he represents God Himself and His chosen people expressing, as it were, opposite views in a conversation: "And Sion said: The Lord hath forsaken me, and the Lord hath forgotten me. Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will not I forget thee" (Is. 49; 14-15).

No less touching are the words which the author of the Cantic of Canticles uses when he graphically describes the bonds of mutual love which join God and His chosen people in terms of conjugal love. "As a lily among thorns, so is my beloved among women . . . My lover belongs to me and I to him; he browses among the lilies . . . Set me as a seal on your heart, as a seal on your arm; for stern as death is love, relentless as the nether world is devotion; its flames are a blazing fire" (Ct. 2, 2; 6, 3; 8, 6).

Yet this most tender, indulgent and patient love of God, which indeed disclaimed the Jewish people as it added crime upon crime, yet never completely repudiated it, and which seems ardent indeed and sublime, was but a harbinger of the most ardent love which the promised Redeemer was to unfold for all from His Most Loving Heart. This love was to be the exemplar of our love, the foundation of the new covenant. However, only He who is the only Begotten of the Father and the

Word-made-Flesh "full of grace and of truth" (Jn. 1, 14), when He came among men weighed down with countless sins and miseries, could in His human nature, hypostatically united with the Divine Person, open for mankind "a fountain of living water" to irrigate the parched earth and transform it into blooming fruitful garden.

It seems that the prophet Jeremias in a way foretold this marvelous transformation to be accomplished through God's most merciful and eternal love in these words: "I have loved thee with an everlasting love, therefore have I drawn thee, taking pity on thee . . . Behold the days shall come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Juda . . . This shall be the covenant that I will make with the house of Israel, after those days, saith the Lord: I will give My law in their bowels, and I will write it in their heart, and I will be their God, and they shall be My people . . . for I will forgive their iniquity, and I will remember their sin no more". (Jer. 31; 3: 31; 33-34).

## II.

However, only from the Gospels do we get clear and full knowledge of the new covenant between God and man. The covenant which Moses made between the people of Israel and God was merely the symbol and token which the prophet Jeremias foretold. The real new covenant, We say, is that which was established and accomplished by the Incarnate Word and divine grace reconciling us with God. This covenant must therefore be considered incomparably nobler and more lasting because it was ratified, not by the blood of goats and heifers, as was the first, but by His Most Holy Blood, which the peace offerings—irrational animals—foreshadowed as "the lamb of God, who takes away the sin of the world" (Cf. Jn. 1; 29; Hebr. 9; 18-28: 10; 1-17).

The Christian covenant, much more than the old covenant, clearly shows that it was not based on submission and fear, but ratified in terms of that friendship that must exist between a father and his sons and is sustained and strengthened by a more lavish participation in divine grace and truth, according to the words of St. John the Evangelist: "And of His fullness we have all received, grace for grace. For the Law was given through Moses; grace and truth came through Jesus Christ" (Jn. 1; 16-17).

Since we are led then to the very mystery of the infinite love of the Incarnate Word by the statement of that disciple "whom Jesus loved, the one who, at the supper, had leaned back upon His breast" (Jn. 21; 20), it seems meet and just, right and availing unto salvation,

Venerable Brothers, to linger awhile in the sweetest contemplation of that mystery.

We pause in this consideration so that, enlightened by that light which shines from the Gospel and sheds light on this mystery, We too may conceive and express the desire recorded by the Apostle of the Gentiles: "To have Christ dwelling through faith in your hearts: so that, being rooted and grounded in love, you may be able to comprehend with all the saints what is its breadth and length and height and depth, and to know Christ's love which surpasses knowledge, in order that you may be filled unto all the fullness of God" (Eph. 3; 17-19).

The mystery of the divine Redemption is first and foremost a mystery of love, that is, of the true love of Christ for His Heavenly Father, to whom the sacrifice offered on the Cross in loving obedience renders most abundant and infinite satisfactions for the sins of mankind. "By suffering out of love and obedience, Christ gave more to God than was required to compensate for the offense of the whole human race" (*Summa Theologica* 3, q. 48, a. 2; ed. Leon. tom. 11, 1903, p. 464). It is, moreover, a mystery of the merciful love of the August Trinity and the Divine Redeemer for all mankind. Since men could in no way expiate their sins (Cfr. Enc. *Miserentissimus Redemptor*; *Acta Apostolicae Sedis* 20, 1928, p. 170), Christ through the incalculable riches of His merits which He acquired for us by shedding His precious Blood, was able to restore and perfect the bond of friendship between God and men which had been severed first in paradise by the pitiful fall of Adam, and later by the countless sins of the chosen people.

Therefore the Divine Redeemer, as our duly constituted and perfect Mediator, because He made perfect satisfaction to divine justice for all the debts and obligations of the human race out of His most ardent love for us, effected the marvelous reconciliation between divine justice and divine mercy which constitutes the impenetrable mystery of our salvation.

Concerning this mystery, the Angelic Doctor wisely says:

That man should be delivered by Christ's Passion was in keeping with both His mercy and His justice. With His justice, because by His Passion Christ made satisfaction for the sin of the human race; and so man was set free by Christ's justice: and with His mercy, for since man of himself could not satisfy for the sin of all human nature God gave him His Son to satisfy for him.

And this came of a more copious mercy than if He had forgiven sins without satisfaction. Hence St. Paul says: "God, who is rich in mercy, by reason of His very great love wherewith He has loved us even when we were dead by reason of our sins, brought us to life together with Christ" (Eph. 2; 4; *Summa Theologica* 3, q. 46, a. 1 ad 3; Ad Leon. tom. 11, 1903, p. 436).

However, that we may be able so far as it is possible for mortal man "to comprehend with all the saints what is the breadth and length and height and depth" (Eph. 3; 18) of the fathomless love of the Incarnate Word for His Heavenly Father and for men defiled by sin, we must understand that His love was spiritual, as becomes God, because "God is Spirit" (Jn. 4-24). But it was not only spiritual. To be sure the love with which God loved our first parents and the Hebrew people was of a spiritual nature. The expressions of love, so human, intimate and paternal which we read in the Psalms, in the writings of the prophets and in the Canticle of Canticles, are indications and manifestations of the truest but entirely spiritual love with which God loved the human race. On the contrary, the love spoken of in the Gospel, the letters of the apostles and the pages of the Apocalypse—all of which describe the love of the Heart of Jesus Christ—express not only divine love but also human sentiments of love.

This point is quite clear to all who are Catholics. For the Word of God assumed not a fictitious and empty body, as some heretics already maintained in the first century of the Christian era and who were condemned by St. John the Apostle in most severe terms: "For many deceivers have gone forth into the world, who do not confess Jesus as the Christ coming in the flesh. This is the deceiver and the Antichrist" (2 Jn. 7). But the Word actually united to His divine person an individual, integral and perfect human nature which was conceived by the power of the Holy Ghost in the most pure womb of the Virgin Mary. (Cfr. Lk. 1; 35). Nothing, therefore, was lacking in the human nature which the Word of God joined to Himself. Indeed He assumed a human nature in no way diminished or changed in its spiritual and bodily capacities, that is, a nature endowed with intelligence and free will and the rest of the internal and external faculties of perception, sense appetites and all natural impulses.

The Catholic Church teaches all these doctrines as solemnly proclaimed and confirmed by the Roman Pontiffs and general councils. "Whole and entire in what is His own, whole and entire in what is ours" (St. Leo the Great, Epist. Dogm., *Lectis dilectionis tue* ad Flavianum Const. Patr. 13 June, a. 449; cfr. P. L. 54, 763), "Perfect in His Godhead and likewise perfect in His humanity," (Council of Chalcedon, a. 451; cfr. Mansi. Op. cit. 7, 115 B), "Complete God is man, complete man is God" (Pope St. Gelasius, Tract 3: *Of the Two Natures in Christ*; cfr. A. Thiel, *Letters of the Roman Pontiffs from St. Hilary to Pelagius II*, p. 532).



Therefore, there can be no doubt that Jesus Christ took a human body having all the affections which are proper to it, among which love holds the first place. There can likewise be no doubt that He had a physical heart like ours, since without this most excellent organ human life, even as regards affections, is impossible. Wherefore, the Heart of Jesus Christ, hypostatically united to the Divine Person of the Word, beyond doubt throbbed with love and the rest of the impulses of the affections which, however, were in perfect accord and harmony with His human will filled with divine love and with the infinite love itself which the Son shares with the Father and the Holy Ghost. There never was anything contrary or conflicting in these three kinds of love (Cfr. St. Thomas, *Summa Theologica* 3, q. 15, a. 4; q. 18, a. 6; ed. Leon. tom. 11, 1903, p. 189 and 237).

Nevertheless, We say that the Word of God took upon Himself a "real" and perfect human nature and formed and fashioned for Himself a heart of flesh, which like ours could suffer and be pierced. We repeat that unless this teaching be considered not only in the light which is shed by the hypostatic and substantial union, but also in that of the redemption of mankind—its complement, as it were—this doctrine can be a stumbling block and foolishness to some, as Christ nailed to the Cross actually was to the Jews and Gentiles (Cfr. I Cor. 1, 23).

The authoritative teaching of the Catholic faith, since it is in complete agreement with Scripture, assures us that the only begotten Son of God assumed a human nature capable of suffering and dying precisely because He wished, by offering the bloody sacrifice on the Cross, to accomplish the task of man's redemption.

For the rest, the Apostle of the Gentiles teaches this doctrine in these words: "For both He who sanctifies and they who are sanctified are all from one. For which cause He is not ashamed to call them brethren, saying, 'I will declare thy name to My brethren'. . . And again, 'Behold I and My children, whom God has given Me.' Therefore, because children have blood and flesh in common, so He in like manner has shared in these . . . Wherefore it was right that He should in all things be made like unto His brethren, that He might become a merciful and faithful high priest before God to expiate the sins of the people. For in that He Himself has suffered and has been tempted, He is able to help those who are tempted" (Heb. 2; 11-14: 17-18).

The Fathers of the Church, truthful witnesses of divinely revealed doctrine, understood most definitely what the Apostle Paul had quite clearly stated: that the mysteries of the Incarnation and Redemption

were the beginning and culmination of divine love. Frequently, and in clear words, we read in their writings that Jesus Christ assumed perfect human nature, and our mortal and perishable body, to provide for our eternal salvation and to show us His infinite, even sensible, love.

Echoing the words of the Apostle of the Gentiles, St. Justin writes: "We adore and love the Word born of the unbegotten and ineffable God since He became Man for our sake, so that having become partaker of our sufferings He might provide a remedy for them" (*Apol.* 2, 13: P.G. 6, 465). St. Basil, the greatest of the three Cappadocian Fathers, teaches that the affections of the senses in Christ were at one and the same time real and holy. "It is clear that the Lord indeed did assume natural affections as a proof of His real and not imaginary Incarnation and that He rejected as unworthy of the God-head corrupt affections which defile the purity of our life" (*Epist.* 261, 3: P.G. 32, 972). In like manner the light of the church of Antioch, St. John Chrysostom, states that the affections of the senses to which the Divine Redeemer was susceptible prove beyond doubt that He assumed a complete human nature. "For if He had not shared our nature He would not have repeatedly been seized with grief" (*In Joann. Homil.* 63, 2; P.G. 50, 350).

Of the Latin Fathers We select for mention those whom the Church today honors as the greatest. St. Ambrose testifies that the disturbances of the senses and the affections, from which the Incarnate Word was not free, are rooted in the hypostatic union as in a natural principle: "And therefore He assumed a soul and the passions of the soul; for God precisely because He is God could not have been disturbed nor could He have died." (*De fide ad Gratianum*, 2, 7, 56; P. L. 16, 594).

From these affections St. Jerome draws his chief proof that Christ assumed human nature: "To prove that He really assumed human nature, He really became sorrowful" (*Super Matth.* 26, 37: P.L. 26, 205). St. Augustine in a special manner calls attention to the relations between the affections of the Incarnate Word and the purpose of the redemption of the human race:

These affections of human infirmity, just as the human body itself and death, the Lord Jesus assumed not out of necessity but freely out of compassion so that He might transform in Himself His body, which is the Church of which He deigned to be the Head, that is, His members who are among the faithful and the saints so that if any of them in the trials of this life should be saddened and afflicted, they should not therefore think that they are deprived of His grace; nor should they consider this sorrow a sin, but a sign of human weakness; like a choir singing in harmony with the note that has been sounded, so should His body learn from its Head (*Enarr. in Ps.* 87, 3).

In less ornate but nevertheless forceful words, the following passages from St. John Damascene set forth the clear teaching of the Church: "Complete God assumed complete man, and complete man is united to complete God so that He might bring salvation to complete man. For what was not assumed could not be healed" (*De Fide Orth.* 3, 6: P.G. 94, 1006). "He therefore assumed all that He might sanctify all" (*Ibid.* 3, 20: P.G. 94, 1081).

We must, however, bear in mind that these quotations from Scripture and the Fathers and not a few similar ones which We did not cite, although they clearly attest that there were in Jesus Christ movements of the senses and affections and that He assumed human nature to accomplish our eternal salvation, they never refer to His physical heart in such a manner as to clearly indicate it as the symbol of His infinite love.

But if the evangelists and the rest of the sacred writers do not clearly describe the heart of our Redeemer as responding to feelings and emotions no less than ours and as throbbing and palpitating on account of the various movements and affections of His soul and of the most ardent love of His human and divine wills, they do frequently, however, clearly record His divine love and those movements of the emotions connected with them, namely desire, joy, sadness, fear and anger as they are reflected in His countenance, words and manner of acting.

The countenance of our adorable Saviour was an indication and perfect mirror of those affections which, in various ways, moved His soul, and of the reactions which reached and touched His Most Sacred Heart. The observation based on common experience which the Angelic Doctor made concerning human psychology and what follows from it is pertinent to this matter: "The disturbance of anger reaches to the outward members and chiefly to those members which reflect more distinctly the emotions of the heart, such as the eyes, face and tongue" (*Summa Theologica* 1-2, q. 48, a. 4; ed. Leon. tom. 6, 1891, p. 306).

Wherefore the heart of the Incarnate Word is rightly considered the chief index and symbol of the threefold love with which the Divine Redeemer continuously loves the Eternal Father and the whole human race. It is the symbol of that divine love which He shares with the Father and the Holy Ghost, but which in Him alone, in the Word namely that was made flesh, is manifested to us through His mortal human body, since "in Him dwells the fullness of the Godhead bodily" (Col. 2; 9).

It is moreover the symbol of that most ardent love which, infused into His soul, sanctifies the human will of Christ and whose action is enlightened and directed by a twofold most perfect knowledge, namely

the beatific and infused. (Cfr. *Summa Theologica*, 3, q. 9, a. 1-3: ed. Leon. tom. 11, 1903, p. 142.)

Finally, in a more direct and natural manner, it is a symbol also of sensible love, since the body of Jesus Christ, formed through the operation of the Holy Ghost in the womb of the Virgin Mary, has a most perfect capacity for feeling and perception, much more than the bodies of all other men. (Cfr. *Ibid.* 3, q. 33, a. 2, ad 3m; q. 46, a. 6: ed. Leon. tom. 11, 1903, pp. 342, 433.)

Since Scripture and the teachings of the Catholic Faith affirm that there is the highest possible harmony and agreement in the Most Holy Soul of Jesus Christ, and that He clearly directed His threefold love to accomplish our redemption, it is therefore obvious that we can most correctly consider and venerate the heart of the Divine Redeemer as signifying the image of His love, the proof of our redemption and the mystical ladder by which we climb to the embrace of "God our Saviour" (Tit. 3; 4).

Wherefore His words, actions, teachings, miracles, and in particular those deeds which more clearly testify this love for us—the institution of the Holy Eucharist, His most bitter passion and death, His Most Holy Mother whom He lovingly gave to us, the founding of the Church and the sending of the Holy Ghost upon the apostles and upon us—all these we must regard as proofs of His threefold love.

In like manner we must lovingly meditate on the pulsations of His most Sacred Heart by which, so to say, He Himself kept on measuring the time of His sojourn on earth up to the last moment when, as the evangelists testify "crying out in a loud voice 'It is consummated,' and, bowing His head, He gave up His spirit" (Mt. 27; 50: Jn. 19; 30).

Then the beating of His heart stopped, and His sensible love was interrupted until He arose from the tomb in triumph over death.

But after His glorified body was again united to the soul of the Divine Redeemer, the Conqueror of death, His Most Sacred Heart never ceased, and never will cease, to beat with imperturbable and calm pulsation. It will likewise never cease to signify His threefold love by which the Son of God is bound to His heavenly Father and the whole human race, of which He is by perfect right the mystical Head.

### III.

But now, Venerable Brethren, in order that we may gather rich and salutary fruits from these considerations, let us briefly meditate on and contemplate the manifold affections, human and divine of Our Saviour,

Jesus Christ. These indeed His Heart manifested through the course of His mortal life.

These affections He now manifests and will continue to do so forever. Especially from the pages of the Gospel does light shine forth to us. Illumined and strengthened by this light, we can enter into the tabernacle of His Divine Heart. Together with the Apostle of the Gentiles we can wonder at "the riches of grace in kindness towards us in Christ Jesus" (Eph. 2; 7).

The adorable Heart of Jesus Christ beats with human and divine love since the Virgin Mary pronounced that great-souled "*Fiat*" and the Word of God, as the Apostle observes, "coming into the world, says, 'Sacrifice and oblation thou wouldst not, but a body thou hast fitted to me: in holocausts and sin-offerings thou hast had no pleasure. Then said I, 'Behold, I come! . . .'" It is in this "will" that we have been sanctified through the offering of the body of Jesus Christ once for all. (Cfr. Heb. 10; 5-7; 10.)

In the same way was He moved by love in perfect accord with the affections of His human will and divine love when in the home at Nazareth He engaged in heavenly discourse with His most sweet Mother and with His foster-father, Joseph. He was obedient to him and He toiled with him in the carpenter's trade and, with the triple love of which We have spoken, He was driven on during the lengthy apostolic journeys which He undertook, in the innumerable miracles which He wrought and by which He recalled the dead from the tomb or bestowed health on those ill with every sort of disease. He was moved by this triple love during the labors He endured and in the sweat, hunger and thirst of the nocturnal vigils in which He most lovingly prayed to His Heavenly Father.

And finally He was moved by this triple love in the discourses He held and in the parables which He spoke and explained. This is especially true of the parables which treat of His mercy, such as those which tell of the lost drachma, the lost sheep, the prodigal son. In these parables, both by their subject matter and by words, the very Heart of God is expressly laid bare to us, as Gregory the Great observed: "Learn of the Heart of God in the words of God, so that you may more ardently long for eternal things." (*Registr. epist. lib. IV ep. 31 ad Theodorum Medicum*: P.L. LXXVII, 706).

But the Heart of Christ was moved by an even greater charity when words full of love fell from His lips. Let Us cite some examples. When He saw the crowds tired and hungry, He exclaimed, "I have compas-

sion on the crowd" (Mk. 8; 2). And when He gazed upon Jerusalem, His most beloved city, blinded by her sins and therefore destined for complete destruction, He said: "Jerusalem, Jerusalem! Thou who killest the prophets, and stonest those who are sent to thee! How often would I have gathered thy children together, as a hen gathers her young under her wings, but thou wouldst not!" (Mt. 23; 37).

But, because of love for His Father and holy indignation, His Heart beat violently when He beheld the sacrilegious buying and selling in the temple, and He rebuked the profaners of the temple with these words: "It is written, 'My house shall be called a house of prayer; but you have made it a den of thieves'" (Mt. 21; 13).

But His Heart was moved by a special love and fear when He saw that the hour of His most cruel sufferings was now at hand. He felt a natural repugnance for death and those sorrows which were rushing upon Him and cried out: "Father, if it is possible, let this cup pass away from Me" (Mt. 26, 39). But when He received a kiss from the traitor, with love unconquered by the greatest grief, He addressed him with these words, which seem to be the last invitation of His Most Merciful Heart to a friend who was about to betray Him to His executioners with an impious, faithless and most hardened heart: "Friend, for what purpose hast thou come? Dost thou betray the Son of Man with a kiss?" (Mt. 26; 50, Lk. 22; 48).

In truth, He spoke with exceedingly great love and pity when He said to the pious women weeping for Him as He was about to suffer the undeserved death of the Cross: "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children . . . for if in the case of green wood they do these things, what is to happen in the case of the dry?" (Lk. 23; 28, 31).

And finally, our Divine Redeemer, hanging on the Cross felt His Heart on fire with varied and vehement affections, affections of the most ardent love, of dismay, of mercy and of a most intense longing for serene calm, which affections are indeed most strikingly expressed by the following words: "Father, forgive them, for they do not know what they are doing" (Lk. 23; 34). "My God, my God, why hast Thou forsaken Me?" (Mt. 27; 46). "Amen I say to thee, this day thou shalt be with Me in Paradise" (Lk. 23; 43). "I thirst" (Jn. 19; 28). "Father, into Thy hands I commend My spirit" (Lk. 23; 46).

Who in truth could describe in a worthy manner those beatings of the Divine Heart, the indications of His infinite love, when He bestowed His greatest gifts on man, that is, Himself in the sacrament of the Eucha-

rist, His Most Holy Mother and the priestly office communicated to us?

Even before He ate the Last Supper with His disciples, when He knew that He was going to institute the sacrament of His Body and Blood by the shedding of which the new covenant was to be consecrated, He felt His Heart stirred by strong emotions, which He made known to the Apostles in these words: "I have greatly desired to eat this passover with you before I suffer" (Lk. 22; 15). These same emotions were even stronger, without doubt, when "having taken bread, He gave thanks and broke it and gave it to them, saying: 'This is My Body which is being given for you; do this in remembrance of Me.' In like manner, He took also the cup after the supper, saying: 'This cup is the new covenant in My Blood, which shall be shed for you'" (Lk. 22; 19-20).

Rightly, therefore, one may affirm that the Divine Eucharist, both as a sacrament and as a sacrifice—the one He bestowed on men, the other He Himself continually offers "from the rising of the sun even to the going down" (Mal. 1; 11)—and the priesthood are all really the gifts of the Most Sacred Heart of Jesus.

Indeed another most precious gift of His Most Sacred Heart is, as We have said, Mary, the sweet Mother of God and the most loving Mother of us all. For she was the Mother of Our Redeemer according to the flesh and His associate in recalling the children of Eve to the life of divine grace. And so she is rightly hailed as the spiritual Mother of Mankind. Wherefore St. Augustine, in writing of her says: "Indeed she is the Mother of the members of the Saviour, which we are, because she cooperated by love so that the faithful who are the members of that head might be born in the Church" (*De Sancta Virginitate*, VI, p. L. XL, 399).

And to the unbloody gift of Himself, under the appearance of bread and wine, Our Saviour, Jesus Christ, wished, as a special proof of His intimate and infinite love to add the bloody sacrifice of the Cross. Indeed, in His way of acting, He gave an example of that sublime charity which He set before His disciples as the highest measure of love: "Greater love than this no one has, that one lay down his life for his friends" (Jn. 15; 13).

Wherefore, the love of Jesus Christ, the Son of God, by the Sacrifice of Golgotha, clearly and richly proves the love of God Himself: "In this we have come to know His love that He laid down His life for us; and we likewise ought to lay down our life for the brethren" (Jn. 2; 16).

And in fact Our Divine Redeemer was nailed to the Cross more by His love than by the force of the executioners. His voluntary holocaust

is the supreme gift which He bestowed on each man according to the concise words of the Apostle: "Who loved me, and gave Himself up for me" (Gal. 2; 20).

Therefore, there can be no doubt that the Most Sacred Heart of Jesus, since it is most intimately the sharer of the life of the Incarnate Word, and since it was assumed as an instrument of the Divinity, no less than the other members of His human nature in accomplishing the works of divine grace and omnipotence (Cfr. S. Thom. *Summa Theologica* III, q. 19, a. 1: Ed. Leon. tom. XI, 1903, p. 329), is the true symbol of the boundless love by which Our Saviour, through the shedding of His blood, contracted a mystical marriage with the Church. "Through charity He suffered for the Church who was to be united to Him as His spouse" (*Summa Theologica* Suppl. q. 42, a. 1 ad 3<sup>m</sup>: ed. Leon. tom. XII, 1906, p. 81).

Therefore, from the wounded Heart of Our Redeemer, the Church, the dispenser of the blood of the Redeemer, was born. From this wounded Heart the grace of the sacraments, from which the children of the Church draw supernatural life, flowed most profusely, as we read in the sacred liturgy: "From the pierced Heart, the Church, joined to Christ, is born . . . Who pourest forth grace from Thy Heart" (*Hymn. ad Vesp. Festi. SSmi Cordis Iesu*). By reason of this symbol, which was not, indeed, unknown even to the ancient Fathers of the Church and ecclesiastical writers, the Common Doctor, as if reechoing these same sentiments writes: "Water flowed from Christ's side to wash us; blood to redeem us. Wherefore blood belongs to the sacrament of the Eucharist, while water belongs to the sacrament of Baptism. Yet this latter sacrament derives its cleansing virtue from the power of Christ's blood" (*Summa Theologica* III, q. 66 a. 3, ad 3<sup>m</sup>: ed. Leon. tom. XII, 1906, p. 65).

What is written here concerning the side of Christ, wounded and opened by a soldier, must likewise be said of His Heart, which the lance actually touched with its stroke, inasmuch as the soldier pierced it so that he might be clearly certain of the death of Jesus Christ fixed to the Cross.

Wherefore the wound of the Most Sacred Heart of Jesus, which had now completed the course of this mortal life, is down through the ages the living image of that love freely bestowed by which God gave His only begotten Son for the Redemption of man, and with which Christ loved us all so intensely that He offered Himself for us as a bloody victim on Calvary: "Christ also loved us and delivered Himself up



for us as an offering and a sacrifice to God to ascend in fragrant odor" (Eph. 5; 2).

After Our Saviour ascended into Heaven, with His body adorned with the splendor of eternal glory, and sat at the right hand of the Father, His Heart beat with the most ardent love and He did not cease to manifest His love for His spouse, the Church. Indeed in His hands and feet and side He bears in majesty the glowing marks of the wounds which represent the triple victory gained by Him over the devil, sin and death.

He likewise has in His Heart, placed, as it were, in a most precious shrine, that treasure of merit, the fruit of His triple triumph. These He bestows generously on redeemed mankind. This is a truth full of consolation, which the Apostle of the Gentiles stated in these words: "Ascending on high, He led away captives; he gave gifts to men. He who descended, He it is who ascended also above all the heavens, that He might fill all things" (Eph. 4; 8, 10).

The gift of the Holy Spirit to His disciples is the first clear sign of His munificent charity after His triumphal ascent to the right hand of the Father. Indeed after ten days the Spirit, the Paraclete, given by the Heavenly Father, descended upon them gathered in the Cenaculum, as He had promised them at the Last Supper: "I will ask the Father and He will give you another Advocate to dwell with you forever" (Jn. 14; 16).

This Spirit, the Paraclete, since He is the personified mutual love of the Father for the Son and of the Son for the Father, is sent indeed by both. Assuming the appearance of tongues of fire, He poured the abundance of divine love and other heavenly gifts into their souls. The infusion of this divine love also sprang from the Heart of our Saviour "in whom are hidden all the treasures of wisdom and knowledge" (Col. 2; 3).

Indeed, this love is the gift of the Heart of Jesus and His Spirit, who is indeed the Spirit of the Father and the Son and from whom both the rise of the Church and its remarkable spread is unfolded for all the pagan nations which the worship of idols, hatred of brothers, and corruption of morals as well as violence had befouled.

This divine love is the most precious gift of the Heart of Christ and of His Spirit. This love gave the apostles and martyrs that fortitude with which they were strengthened to fight even to the point of death, which they met with heroic spirit, to preach the truth of the gospel and to testify to it with their blood. This love gave to the Doctors of the Church a most ardent desire to teach and defend the Catholic Faith.

It was this love which nourished the virtues of the confessors and urged them to accomplish eminently useful and marvelous deeds, profitable for the eternal and temporal welfare of others. This was the love which persuaded virgins to abstain, willingly and joyfully, from sensual pleasures, and to consecrate themselves entirely to the love of their heavenly Spouse. This love, pouring forth from the Heart of the Incarnate Word, is infused by the Holy Spirit into the souls of all the faithful.

It brought forth that hymn of victory from the Apostle of the Gentiles, who proclaimed the triumph of the members of the Mystical Body and of Jesus Christ, its Head, and the restoration of the divine kingdom of love among men, no matter how they might try to prevent it: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or the sword? But in all these things we overcome because of Him who has loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers nor height, nor depth, nor any other creatures will be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8; 35, 37-39).

There is nothing, then, which forbids us to adore the Most Sacred Heart of Jesus, since it participates in and is the natural and most expressive symbol of that inexhaustible love with which Our Divine Redeemer still loves mankind. That Heart indeed, even if it is no longer liable to the disturbances of this mortal life, still lives and beats. It is now inseparably joined with the Person of the Divine Word, and in it and through it with His divine will.

Wherefore, since the Heart of Christ overflows with divine and human love, and since it is abundantly rich with treasures of all graces which Our Redeemer acquired by His life and His sufferings, it is truly the unfailing fountain of that love which His Spirit pours forth into all the members of His Mystical Body.

Therefore the Heart of Our Saviour certainly expresses the image of the Divine Person of the Word and His twofold nature, human and divine. In it we can contemplate not only the symbol, but also, as it were, the sum of the whole mystery of our redemption.

When we adore the Most Sacred Heart of Jesus Christ, we adore in it and through it both the uncreated love of the Divine Word and His human love and all His other affections and virtues. This is so because both loves moved Our Redeemer to sacrifice Himself for us and for the whole Church, His Spouse. As the Apostle says: "Christ also loved the

Church and delivered Himself up for her, that He might sanctify her, cleansing in the bath of water by means of the Word, in order that He might present to Himself the Church in all her glory, not having spot or wrinkle or any such thing, but that she might be holy and without blemish" (Eph. 5; 25-27).

As Christ loved the Church with that triple love of which We have spoken, He still loves her most deeply. This love moves Him as our Advocate (Cfr. I Jn. 2; 1) to gain grace and mercy for us from the Father, "since He lives always to make intercession for them" (Heb. 7, 25). The prayers which come forth from His inexhaustible love and which are directed to the Father are never interrupted. As "in the days of His earthly life" (Heb. 5; 7), so now triumphant in heaven He beseeches the Father with no less efficacy.

He shows His living Heart to Him who "so loved the world that He gave His only-begotten Son, that those who believe in Him may not perish, but may have life everlasting" (Jn. 3, 16). His Heart is, as it were, wounded and burning with even greater love than when it was pierced at death by the lance of a Roman soldier. "Wherefore (Thy Heart) was wounded so that through the visible wound we might see the invisible wound of love" (St. Bonaventure, *Opusc. X: Vites mystica*, c. III, N. 5; *Opera Omnia, Ad Claras Aquas* (Quararchi) 1898, tom. VIII, p. 164; cfr. St. Thomas, *Summa Theologica*, III, 9. 54, a. 4: ed. Leon. tom. XI, 1903, p. 513).

It is then absolutely certain that the Heavenly Father "who has not spared even his own Son, but has delivered Him for us all" (Rom. 8; 32), when He has been asked by so powerful an Advocate and with such ardent love, will never at any time, diminish the rich flow of divine graces to all men.

#### IV.

It has been Our wish, Venerable Brothers, to explain to you and to the faithful the real nature of devotion to the Most Sacred Heart of Jesus in the light of divine revelation, its chief source, and the graces which flow from it.

We think that Our statements, confirmed by the teaching of the Gospel, have made it clear that essentially this devotion is nothing else than devotion to the human and divine love of the Incarnate Word and to the love which the Heavenly Father and the Holy Ghost have for sinful men.

For, as the Angelic Doctor teaches, the first cause of man's redemption is the love of the August Trinity. This love pouring forth abundantly

into the human will of Jesus Christ and His Adorable Heart, moved Him to shed His blood to redeem us from the captivity of sin (Cfr. *Summa Theologica*, 3, q. 48, a. 5: ed. Leon. tom. 11, 1903, p. 467). "I have a baptism to be baptized with; and how distressed I am until it is accomplished!" (Lk. 12, 50).

We know, therefore, that the devotion whereby we pay homage to Jesus Christ's love for men through the august sign of the wounded Heart of the Redeemer nailed to the Cross has never been entirely unknown to Christian piety. In more recent times, however, this devotion has become better known and wondrously spread throughout the Church, particularly after the Lord Himself privately revealed this divine mystery to some of His children, richly endowed with an abundance of heavenly graces, and chose them as the messengers and heralds of this devotion.

Indeed, there always have been souls especially dedicated to God, who imitating the example of the holy Mother of God, the Apostles and the illustrious Fathers of the Church, have adored, thanked and loved Christ's most sacred human nature, especially the wounds inflicted on His body during His salutary Passion.

Furthermore, do not these very words, "My Lord and my God" (Jn. 20; 28), spoken by the Apostle Thomas signifying a person changed from an unbeliever into a faithful follower, contain a clear profession of faith, adoration and love rising from the wounded humanity of the Lord to the majesty of the Divine Person?

But if men were always strongly moved by the wounded Heart of the Redeemer to venerate the infinite love with which He loves the human race, since the words of the Prophet Zacharias applied by St. John the Evangelist to Christ on the Cross, "They shall look upon Him whom they have pierced" (Jn. 19; 37; Za. 12; 10), were addressed to the faithful of all ages, we must nevertheless admit that only gradually and by degrees was the homage of special devotion paid to His Heart as the image of the human and divine love in the Incarnate Word.

If we wish to sketch the significant stages in the progress of this devotion through the years, there immediately comes to mind the names of some who have gained special renown in this respect and who are to be considered the standard-bearers of this devotion which gradually gained momentum privately in religious communities.

We mention, by way of example, the names of those who achieved special distinction in establishing and promoting devotion to the Most Sacred Heart of Jesus: St. Bonaventure, St. Albert the Great, St. Ger-

trude, St. Catherine of Siena, Blessed Henry Suso, St. Peter Canisius, St. Francis de Sales and St. John Eudes, author of the first liturgical office to be celebrated in honor of the Most Sacred Heart of Jesus.

With the approval of many bishops of France, this solemn feast was celebrated for the first time on October 20, 1672.

Among those who have promoted this most excellent devotion, St. Margaret Mary Alacoque occupies the chief place of honor. Inflamed with great zeal and with the aid of her spiritual director, Blessed Claude de la Colombière, she succeeded in her efforts, not without the great admiration of the faithful, to have this devotion rich in spiritual blessings established and clearly distinguished from other forms of Christian piety by the special nature of its acts of love and reparation. (Cfr. Encyclical Letter, *Miserentissimus Redemptor: Acta Apostolicae Sedis*, 20, 1928, pp. 167-168.)

A review of the history of the period in which this devotion to the Most Sacred Heart of Jesus began is enough to increase our clear understanding that its marvelous progress is due to the fact that this devotion is in perfect accord with the nature of the Christian religion, which is indeed a religion of love.

Therefore, we must not say that this devotion began because it was privately revealed by God or that it suddenly came into existence in the Church, but rather that it is the spontaneous flowering of a living and fervent faith by which men filled with supernatural grace were led to adore the Redeemer and His glorious wounds as symbols of His boundless love which stirred their souls to the very depths.

Consequently, as is obvious, the revelations made to St. Margaret Mary added nothing new to Catholic doctrine. The significance of these revelations lies in this, that Christ the Lord—showing His Most Sacred Heart—willed in an extraordinary and special way to call the minds of men to the contemplation and veneration of the mystery of God's most merciful love for the human race.

And so in this special manifestation, in repeated and clear words, Christ pointed to His Heart as the symbol by which men are drawn to recognize and acknowledge His love, and at the same time constituted it as the sign and pledge of His mercy and His grace for the needs of the Church in our time.

Moreover, the fact that this devotion stems from the principles of Christian doctrine is clearly demonstrated by the fact that the Apostolic See approved the liturgical feast before it approved the writings of

St. Margaret Mary. For, paying no specific attention to any private divine revelation, but graciously granting the petitions of the faithful, the Sacred Congregation of Rites in a decree of January 25, 1765, approved by Our predecessor, Clement XIII, on February 6 of the same year, granted the celebration of a liturgical feast to the Bishops of Poland and to the Roman Archconfraternity of the Sacred Heart.

The Apostolic See granted this petition to extend an already existing and flourishing devotion whose purpose was "symbolically to renew the memory of that divine love" (Cfr. A. Gardellini, *Decreta authentica* 1857, n. 4579, tom. 3, p. 174.), by which Our Redeemer was impelled to offer Himself as a propitiatory victim for the sins of men.

This first approbation was granted in the form of a privilege and was restricted to definite regions. After almost a century, another approbation followed of far greater importance, and phrased in more solemn words. We are referring, as We previously mentioned, to the decree of the Sacred Congregation of Rites issued August 23, 1856. By it Our predecessor of immortal memory Pius IX, acceding to the petitions of the Bishops of France and of almost the whole Catholic world ordered the feast of the Most Sacred Heart of Jesus to be extended to the entire Church and to be duly celebrated (Cfr. Decr. S.C. Rit. Apud N. Nilles, *De rationibus festorum Sacratissimi Cordis Jesu et purissimi Cordis Mariae*, 5th edition. Innsbruck, 1885, tom. 1, p. 167). The faithful should always remember this decree, for, as we read in the liturgy of this feast, "Since that time devotion to the Most Sacred Heart, gushing forth like a mighty stream, has spread throughout the world, washing away every obstruction in its course."

From the explanations which We have given, Venerable Brothers, it is perfectly clear that the faithful must trace devotion to the Most Sacred Heart of Jesus back to Sacred Scripture, tradition and the liturgy, if they wish to understand its real meaning and, through pious meditation, receive food to nourish and increase their religious fervor.

If this devotion is constantly practiced with this knowledge and understanding, the souls of the faithful cannot but attain to the sweet knowledge of the love of Christ which is the acme of Christian life as the Apostle, who knew this from personal experience, teaches: "For this reason I bend my knees to the Father of our Lord Jesus Christ . . . that He may grant you from His glorious riches to be strengthened with power through His Spirit unto the progress of the inner man; and to have Christ dwelling through faith in your hearts: so that, being rooted and grounded in love . . . you know Christ's love which surpasses knowl-

edge, in order that you may be filled unto all the fullness of God" (Eph. 3; 14, 16-19).

The Heart of Christ is the clearest image of this fullness of God embracing all things. By this We mean the fullness of mercy, which is the special characteristic of the New Testament in which "the goodness and kindness of God our Saviour appeared" (Ti. 3; 4). "For God did not send His Son into the world in order to judge the world, but that the world might be saved through Him" (Jn. 3; 17).

From the very day on which she issued the first decree concerning devotion to the Most Sacred Heart of Jesus, the Church, the teacher of mankind, has always been certain that the essential characteristic of this devotion—that is acts of love and reparation by which God's infinite love for mankind is venerated—is in no way infected with the poison of materialism or superstition.

On the contrary, this devotion is a form of piety by which the soul clearly discharges religious obligations and a perfectly true worship which the Saviour Himself foretold in His conversation with the Samaritan woman: "But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and in truth. For the Father also seeks such to worship Him. God is spirit, and they who worship Him must worship in spirit and in truth" (Jn. 4, 23-24).

It is therefore wrong to say that contemplation of the physical heart of Jesus is a hindrance to attaining intimate love of God, and that it impedes the soul in its progress to the highest virtues.

The Church completely condemns this false mysticism, just as she did when she spoke through Our predecessor of happy memory, Innocent XI, who condemned the errors of those who idly maintained:

Nor must they (souls of the interior way) elicit acts of love for the Blessed Virgin, or the saints or the humanity of Christ for, since these are sensible objects love for them is of the same nature. No creature, neither the Blessed Virgin nor the saints, must have a place in our heart; because God wishes to occupy and possess it" (Innocent XI, Constit. Ap. *Coelestis Pastor*, November 19, 1687; *Bullarium Romanum*, Rome, 1734, tom. 8, p. 443).

It is evident that those who hold such opinions think that the image of the Heart of Christ represents nothing nobler than His sensible love and that this image is not of such a nature as to be a new basis for adoration, which is given only to that which is by its nature divine.

There is no one who does not see that this interpretation of sacred images is entirely false. It confines their meaning, which is much broader, within too narrow limits. Catholic theologians, among them St. Thomas, write:

The worship of religion is paid to images not as considered in themselves, nor as things, but as images leading us to God Incarnate. Now, movement to an image as image does not stop at the image, but goes on to the thing it represents. Hence, neither latria nor the virtue of religion is differentiated by the fact that religious worship is paid to the images of Christ. (*Summa Theologica*, II-II, q. 81 a. 3 ad 3<sup>m</sup>; ed. Leon. tom. 9, 1897, p. 180)

The veneration paid to images, whose excellence must be determined by what is venerated, or to relics of the bitter sufferings which Our Saviour endured for us or to the pictures of the pierced Heart of Christ hanging on the Cross, which surpasses everything in force and meaning, is paid to the very person of the Incarnate Word as its final object.

Therefore, from the physical thing which the heart of Christ is, and from its natural signification, we can and must, supported by Christian faith, rise not only to contemplate His love, which is perceived through the senses, but even to meditate on and adore the most sublime infused love and finally the divine love of the Incarnate Word.

By faith, through which we believe that the human and the divine nature were united in the Person of Christ, we can see the closest bonds between the sensible love of the physical heart of Jesus and the twofold spiritual love namely, human and divine.

We must not only say that these two loves were simultaneously present in the adorable Person of the Divine Redeemer, but also that they were joined by a natural bond so that the human and sensible loves are subject to the divine and bear its analogical resemblance. We do not, however, maintain that the Heart of Jesus is to be understood in such a way that in it we have and adore a formal image, as they say, or a perfect and absolute sign of His divine love, since the essence of this love can in no way be adequately expressed by any created image whatsoever.

But the Christian, in honoring the Heart of Jesus together with the Church, adores the sign and manifestation of divine love which went so far as to love through the heart of the Incarnate Word the human race defiled with countless sins.

It is therefore necessary, at this central point of a teaching which is so important and profound, that everyone bear in mind that the truth of the natural symbol by which the physical heart of Jesus is referred to the Person of the Word, rests completely on the fundamental doctrine of the hypostatic union. Whoever denies that this doctrine is true would renew false teachings, repeatedly condemned by the Church,



which deny that there is one Person in Christ with two distinct and complete natures.

With this fundamental truth firmly established, we understand that the heart of Jesus is the heart of a Divine Person, that is of the Incarnate Word, and that by it all the love with which He loved, and even now continues to love us is represented and, so to speak, placed before our very eyes.

Therefore, devotion to the Most Sacred Heart is so important that it may be considered, so far as practice is concerned, the perfect profession of the Christian religion. For this is the religion of Jesus which rests entirely on a Mediator who is man and God, so that no one can come to the heart of God except through the heart of Christ, as He Himself says: "I am the way, and the truth, and the life. No one comes to the Father but through me" (Jn. 14, 6).

Since this is true, we readily understand that devotion to the Most Sacred Heart of Jesus is essentially devotion to the love with which God loved us through Jesus and is at the same time an enlivening of our love for God and man. Or, to put it in other words, this devotion is directed to God's love for us in order to adore Him, to thank Him and to spend our lives imitating Him.

It seeks to lead us, in attaining this goal, to a strengthening of the bonds of love, with which we are bound to God and our fellow men, by daily observing more eagerly the new commandment which the Divine Master gave to His disciples as a sacred inheritance when He said: "A new commandment I give you, that you love one another: that as I have loved you, you also love one another . . . This is My commandment, that you love one another as I have loved you" (Jn. 13; 34: 15; 12).

This commandment is indeed new and Christ's very own. As St. Thomas says:

The difference between the Old and New Testament is told in a few words, for as Jeremias says, "I will make a new covenant with the house of Israel" (Jer. 31, 31). However, because the commandment was in the Old Testament through fear and holy love, it related to the New Testament: hence this commandment was in the old law not as something that belonged to it but as a preparation for the new law (*Comment. in Evang. S. Joann. c. 13, lect. 7, 3, ed. Parmae, 1860, tom, 10, p. 541*).

#### V.

We have presented for your consideration the real nature and excellence of this devotion—beautiful teachings filled with consolation. But before We close this letter, mindful of Our apostolic office, which was first entrusted to St. Peter after his three-fold protestation of love for

Christ the Lord, We deem it fitting to exhort you again, Venerable Brothers, and through you all of Our dearly beloved children in Christ, to strive ever more earnestly to promote this most gratifying devotion. We are confident that in Our day, as in others, a great many blessings will flow from it.

Indeed, if the evidence on which devotion to the wounded Heart of Jesus rests is rightly weighed, it is clear to all that we are dealing here, not with an ordinary form of piety which anyone may at his discretion slight in favor of other devotions, or esteem lightly, but with a duty of religion most conducive to Christian perfection.

For if devotion, according to the common theological definition which the Angelic Doctor gives, "is apparently nothing else but the will to give oneself readily to things concerning the service of God" (*Summa Theologica*, II-II q. 82 a. 1), can there be a service to God more required and necessary—and at the same time nobler and more pleasant—than that which pays homage to His love? What is more pleasing and acceptable to God than that service which submits to divine love and is rendered for the sake of love? For every service freely rendered is in a sense a gift, and love "has the nature of a first gift in strength whereof all free gifts are given" (*Summa Theologica* 1 q. 38 a. 2).

That form of religion must be held in highest honor by which man honors and loves God more and more easily, and by which he more readily consecrates himself to divine love, which Our Redeemer Himself deigned to propose and recommend to Christianity and which the Sovereign Pontiffs have defended in their writings and extolled with highest praise. Therefore, whoever considers of little value this outstanding gift of Jesus Christ to His Church, does a rash and harmful thing and offends God Himself.

There is, then, no doubt that the faithful, in honoring the Most Sacred Heart of the Redeemer, fulfill a most serious obligation by which they are bound to serve God and dedicate themselves and all they have, including their most secret thoughts and actions, to their Creator and Redeemer, and in this way obey the divine commandment: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength" (Mk. 12; 30, Mt. 22; 37). The faithful know with certainty that they are primarily led to worship God not for their own spiritual or physical, temporal or eternal advantage, but on account of the goodness of God, whom they seek to serve by loving Him in return, by adoring Him and thanking Him.

If this were not true, devotion to the Sacred Heart of Jesus would

not be in accord with the true nature of the Christian religion, since by such devotion divine love is not primarily venerated. And, so, those who incorrectly understand the nature of this devotion and practice it in the wrong way, are not unjustly, as sometimes happens, accused of excessive love and concern for themselves. Let all therefore be firmly convinced that in showing devotion to the Most August Heart of Jesus, external acts of piety do not play the first and foremost role.

The reason for this devotion is not primarily to be sought in the blessings which Christ the Lord promised in private revelations. Rather it is that men should fulfill more fervently the principal duties of the Catholic faith, namely the obligations of love and expiation, and so also contribute greatly to their own spiritual advancement.

We therefore urge all Our sons in Christ to eagerly cherish this devotion, both those who already are accustomed to draw salutary waters from the Heart of the Redeemer, and especially those who, in the idle manner of spectators, look on from a distance with misgivings. Let them seriously consider that We speak of a devotion, as We have already said, which has long been in the Church and is firmly based on the Gospel and which tradition and the sacred liturgy openly encourage. The Roman pontiffs themselves praised it most highly on numerous occasions, and were not content merely to institute a feast in honor of the Sacred Heart and extend it to the universal Church, but also solemnly consecrated and dedicated the whole human race to the Most Sacred Heart (Cfr. Leo XIII Enc. *Annum Sacrum: Acta Leonis*, vol. 19, 1900, p. 71 sq.; *Decr. S.C. Rituum* June 28, 1899, in *Decr. Auth.* 3, x. 3712; Pius XI, Enc. *Miserentissimus Redemptor: Acta Apostolicae Sedis* 1928, p. 177 sq.; *Decr. S.C. Rit.* January 29, 1929: *Acta Apostolicae Sedis* 21, 1929, p. 77).

Finally, We add the rich and most pleasing fruits of this devotion for the Church: the return of countless souls to the religion of Christ, the reanimated faith of many people and the closer union of the faithful with our most loving Redeemer, all of which, especially in these past few decades, have happened before Our eyes in ever increasing and richer profusion.

As We look upon this marvelous spectacle of devotion to the Most Sacred Heart of Jesus so widely spread and so ardent among all classes of the faithful, We are filled with joyous sentiments of gratitude.

After rendering fitting thanks to Our Redeemer, who is the infinite treasure of goodness, We cannot refrain from extending Our paternal congratulations to all, both of the clergy and of the laity, who have actively contributed to the spreading of this devotion.

Although devotion to the Most Sacred Heart of Jesus has everywhere produced the salutary fruits of Christian living, everyone knows, Venerable Brothers, that the Church Militant here on earth, and especially civil society, have not yet achieved that full and complete measure of perfection which corresponds to the wishes and desires of Jesus Christ, the Mystical Spouse of the Church and the Redeemer of the human race. Not a few of the Church's children mar the beauty of their mother's countenance, which they reflect in themselves with too many blemishes and wrinkles. Not all the faithful are resplendent with that sanctity of life to which they have been called by God. All sinners have not returned to their Father's house, which they left through sin, there to put on once more the "best robe" (Lk. 15; 22) and to receive for their finger a ring, the sign of fidelity to the Spouse of their soul.

Not all of the pagans, not even a goodly number, have yet been joined to the Mystical Body of Christ. For if the languishing faith of the good, in whose souls, led astray by the deceptive desire for worldly possession, the fervor of charity grows cold and is gradually extinguished, causes Us bitter grief, the machinations of the wicked wrack Us with even greater pain.

As if goaded on by the infernal enemy, these men, especially now, are on fire with an implacable and open hatred for God, the Church and especially for him who takes the place of the Divine Redeemer on earth and represents His love for men according to the memorable words of St. Ambrose: "For (Peter) is questioned in a matter about which he feels uncertain; but the Lord who put the question has no doubt. He asked, not to find out, but to point out before His Ascension him whom He left us as the Vicar of His love" (*Exposit. in Evang. sec. Lucam*, 1, 10, n. 175; P.L. 15, 1942).

Indeed hatred of God and those who lawfully take His place is so great a sin that man, created in the image and likeness of God and destined to enjoy His friendship which is to last forever in heaven, can commit none greater. By hatred of God, man is separated completely from the highest good and driven to cast from himself and his fellow men whatever comes from God, whatever joins us to God and whatever leads us to enjoy God, that is to reject truth, virtue, peace and justice. (Cfr. St. Thomas, *Summa Theologica*, II-II, q. 34, a. 2: ed. Leon. tom. 8, 1895, p. 274.)

Unfortunately, since it is possible to see increasing everywhere the number of those who glory in being enemies of God, the false tenets of materialism being propagated in practice and theory, unbridled freedom

of lust everywhere extolled, what wonder if charity—the supreme law of the Christian religion, the surest foundation of true and perfect justice, the chief course of peace and chaste pleasure—grow cold in the souls of many? For, as Our Saviour warned, “because iniquity will abound, the charity of the many will grow cold” (Mt. 24; 12).

Faced with so many evils which today more than ever deeply disturb individuals, homes, nations and the whole world, where, Venerable Brothers, is a remedy to be found?

Is there a devotion more excellent than that to the Most Sacred Heart of Jesus, one which is more in accord with the real nature of the Catholic faith or which better meets the needs of the Church and the human race today? What act of religion is nobler, more suitable, sweeter and more conducive to salvation, since this devotion is wholly directed to the love of God Himself? (Cfr. Enc. *Miserentissimus Redemptor: Acta Apostolicae Sedis* 20, 1928, p. 166.)

Finally, what is more powerful than the love of Christ, which devotion to the Most Sacred Heart daily increases and fosters? This love can truly bring the faithful to live the law of the Gospel. If this law is rejected, is it possible to have genuine peace among men? For as the words of the Holy Ghost clearly teach, “The work of justice shall be peace” (Isaias 32; 17).

Therefore, following the example of Our immediate predecessor, We choose to address again all Our beloved sons in Christ in the words of admonition which Leo XIII of immortal memory spoke to all the faithful at the end of the last century. We likewise address these words to all who have a genuine concern for their own salvation and that of civil society. “Behold another most auspicious and divine standard presented to our view today: the Most Sacred Heart of Jesus gleaming with dazzling light surrounded by flames. In it all hopes must be placed, in it man’s salvation must be sought and looked for” (Enc. *Annum Sacrum: Acta Leonis*, vol. 19, 1900, p. 79; *Miserentissimus Redemptor: Acta Apostolicae Sedis* 20, 1928, p. 167).

It is also Our most ardent desire that all who glory in the name of Christian and who zealously strive to establish the Kingdom of Christ on earth, consider devotion to the Heart of Jesus as the standard and the source of unity, salvation and peace.

Nevertheless, let no one think that this devotion detracts anything from other devotions with which Christian people, under the leadership of the Church, honor the Divine Redeemer. On the contrary, ardent devotion to the Heart of Jesus will without doubt encourage and promote

devotion to the Most Holy Cross and love for the Most August Sacrament of the Altar. For We can definitely state a fact which the revelations made by Jesus Christ to St. Gertrude and St. Margaret marvelously confirm: that no one ever fittingly loves Christ hanging on the Cross but he to whom the mystical secrets of His Sacred Heart have been unfolded. Nor will it be easy to grasp the force of that love by which Christ was impelled to give us Himself as our spiritual good except by fostering a special devotion to the Eucharistic Heart of Jesus.

The purpose of this devotion, to use the words of Our predecessor of happy memory, Leo XIII, is to recall to our minds "that supreme act of love by which Our Redeemer, pouring forth all the riches of His Heart, instituted the adorable sacrament of the Eucharist to remain in our midst to the end of time" (*Litt. Apost. Quibus Archisodalitas e Corde Eucharistico Jesu ad S. Joachim de Urbe Erigitur*, February 17, 1903: *Acta Leonis* Vol. 22, 1903, p. 307 sq.; cfr. *Enc. Mirae Caritas* May 22, 1902: *Acta Leonis* vol. 22, 1903, p. 116). For "the Eucharist is not the smallest portion of His Heart which He gave us from the overflowing love of His Heart" (St. Albert the Great, *De Eucharistia* dist. 6, tr. 1, c. 1: *Opera Omnia* ed. Borgnet, vol. 38, Paris, 1890, p. 358).

Finally, greatly impelled by the desire to set up a firm defence against the wicked machinations of the enemies of God and His Church, and at the same time to lead back domestic and civil society to the love of God and neighbor, We do not hesitate to state emphatically that devotion to the Sacred Heart of Jesus is the most effective school of divine charity, on which the kingdom of God to be established in the souls of individuals, in families and in nations must rest. As our same predecessor of blessed memory most wisely teaches:

The kingdom of Jesus Christ draws its power and distinctive characteristic from divine love; its foundation and chief doctrine is to love holily and in proper order. From this it necessarily follows that we must fulfill obligations faithfully, not infringe on the rights of others, consider human matters inferior to divine and place love of God above everything else (*Enc. Tametsi, Acta Leonis* vol. 20, 1900 p. 303).

That graces for the Christian family and for the whole human race may flow more abundantly from devotion to the Sacred Heart, let the faithful strive to join it closely with devotion to the Immaculate Heart of the Mother of God. By the will of God, the Most Blessed Virgin Mary was inseparably joined with Christ in accomplishing the work of man's redemption, so that our salvation flows from the love of Jesus Christ and His sufferings, intimately united with the love and sorrows of His

mother. It is, then, highly fitting that after due homage has been paid to the Most Sacred Heart of Jesus, Christian people who have obtained divine life from Christ through Mary, manifest similar piety and the love of their grateful souls for the most loving heart of our heavenly Mother. The memorable act of consecration by which We Ourselves, in the most wise and loving dispositions of Divine Providence, solemnly dedicated the Church and the whole world to the Immaculate Heart of the Blessed Virgin Mary, is in perfect accord with devotion to the Sacred Heart. (Cfr. *Acta Apostolicae Sedis* 34, 1942, p. 345.)

Since in the course of the present year, as previously mentioned, We are joyfully completing the first century since Our predecessor of happy memory, Pius IX, ordered the celebration of the feast of the Most Sacred Heart of Jesus throughout the entire Church, it is Our fervent desire, Venerable Brothers, that this centenary be solemnly celebrated by the faithful everywhere with public acts of adoration, thanksgiving and reparation to the Divine Heart of Jesus.

With all the faithful united in bonds of love and common prayer, these festivals of Christian joy and piety will be celebrated with special religious fervor in that country where by God's special providence St. Margaret Mary, the promoter and indefatigable herald of this devotion, was born.

In the meantime, strengthened with new hope and in spirit already gathering the spiritual fruits which We are certain will grow abundantly in the Church from devotion to the Sacred Heart, if correctly understood according to Our explanation and zealously practiced, We humbly pray God to lovingly grant His grace for the fulfillment of Our most ardent desire.

With God's help may this year's celebration increase from day to day the love of the faithful for the Most Sacred Heart of Jesus. And may His kingdom, "a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace" (Roman Missal, Preface of Jesus Christ the King), be extended further to all in the whole world.

As a pledge of these heavenly graces, We most lovingly impart to each of you, Venerable Brothers, to the clergy and people entrusted to your care, and in particular to those who zealously encourage and promote devotion to the Most Sacred Heart of Jesus, Our Apostolic Benediction.

Given at Rome from St. Peter's, May 15, 1956, in the eighteenth year of Our pontificate.

PIUS PP. XII

**The Catholic Book Club says:**

**Don't guess—be sure!**

Like everyone or most everyone you, too, are bewildered as you see the vast number of books pouring off the presses every day. *What's good? What's worth reading?* The Catholic Book Club's distinguished Editorial Board of Catholic critics and authors is an assuring answer to such questions. Their selections bring you good books which you would not want to miss.

#### **HOW TO JOIN**

You begin your membership by selecting ANY TWO BOOKS you want from the CBC list we send you on request. For these first two books you pay only \$2.98. Your returned request admits you to the CBC. Each month thereafter you may select any book you wish or none at all. A card, listing the new selection, will be sent to each member, self-addressed. Send it to us and no book will be sent to you that month. Keep the card and the current selection will be mailed to your door, postage paid by us.

#### **WHAT WILL IT COST?**

Each book (average list price \$3.90) costs you only \$2.98. Members bought an average of six books last year. Some bought every one; some bought three or four only.

#### **SUPPOSE I DON'T WANT A SELECTION?**

Your card, with all the information on it and already addressed to us, is designed for your convenience. Mail it to us and no book is sent, no questions asked, no sales pressure applied. We honor your word any time you prefer to return a selection to us. Our members like CBC books, CBC prices, and CBC methods. If you like good books at bargain prices, you will like the CBC.

*Try it! Write for our list. You can't lose! You can win!*

**THE CATHOLIC BOOK CLUB, Dept. CM, 70 East 45th Street, New York 17, N.Y.**



# Man in the Technological Age\*

HON. JAMES P. MITCHELL

*Secretary of Labor*

I AM going to talk this morning about the worker and his relationship to the technologically oriented society in which we all exist.

My premise is this: technology and an industrial economy, when used as tools for man's perfection and when directed by motives of social justice and charity, can broaden society's horizons and enrich all of our individual lives. But technology considered an end in itself, technology allowed to direct rather than be directed, can impose upon society and the individual worker a deadening regimen that could suppress his intangible aspirations.

The entire question this premise poses has been put clearly and with great reason by our present Pope, Pius XII. Speaking of social planners he said:

They think that if they succeed in coordinating the energies of man and the resources of nature in a single organic structure for the highest possible production . . . then every kind of benefit will spring forth: prosperity, security for the individual, peace . . . It is right for the world to admire enterprises that in the area of production and management succeed in coordinating and mobilizing the physical forces of men and matter . . . What must be denied is that modern social life should

be regulated by them or made to conform to them.

I began to think about these things in earnest when I made my first visit as Secretary of Labor through an industrial plant. I tried to find in the workers' faces and in what they said the story of their lives and the state of their welfare. Since then I have visited many industrial plants—in Saginaw, Flint, Los Angeles, Midland, Worcester, Waltham. I have walked down the assembly lines, eaten with workers in their cafeterias, talked to them, prayed with them in their chapels—and I have become convinced that the dignity of the individual worker—his pride, his sense of accomplishment and fulfillment—is the greatest weapon in the entire arsenal of the western world. I have also become convinced that just as surely as greatness of production is our shield and lance in the long and bitter struggle with those who would enslave the world, it also contains dangers to the free personality of man.

## A Moral Problem

The problem is not technical, but moral. The point of crisis is not in the demands of a production schedule, but in the conscience of each

\*Address at a Communion Breakfast, St. Francis de Sales Society, Boston, Mass., April 8, 1956.

man who looks to technology for his material security. Pope Pius XI writing in 1931 spoke of "the sacred rights of workers that flow from their dignity as men and as Christians." He warned us that "labor is not a commodity" and that "the worker's human dignity" must be recognized. The directing principle of economic life cannot be exclusively profit, nor full employment, nor creation of more wealth. It must be "social justice and social charity"—justice to define a just wage, a just profit, just hours and conditions, and charity to insure that the wealth created is distributed for the benefit of all and not for a few whether they be workers or managers."

If any worker anywhere is deadened by his daily tasks, his society is deadened to that extent. If a worker, performing a mechanical function for wages, with no sense of achievement, no awareness of the dignity of his labor, no variety in his intellectual stimulation, no means for the perfection of human qualities and values, has his spiritual life jeopardized, then the spiritual life of his community is endangered. If an industry becomes large, it must never become bigger than its individual employees. The intangible needs of human nature must always be a dominating element in a company's attitude toward its workers.

As I am sure all of you realize, there are very great differences between the industrial society of today and the rural, agrarian society of our ancestors. In olden days a man could find his security in the village

community, the kinship of the group and local social institutions. The village usually didn't change much from barn raising to barn raising. One of the principal characteristics of an industrial society, on the other hand, is constant change.

Another difference is in the pattern of life, the way a man's time is divided. The non-industrial society, whether agrarian or craft or whatever its basic economy, is distinguished by a variable, seasonal pattern, by periods of idleness which might be quite long, interspersed with periods of heavy work. Industry, on the other hand, demands constant attendance, constant vigilance before the machines, dependability of work and punctuality so that orders can be met and production allowed to continue.

### Task of Society

It seems to me apparent that one of the great tasks before society is to recognize that the worker's security now rests in the industrial community and to the degree he cannot find peace of mind and self identification in that community, the social order is at fault. We cannot provide security, gentlemen, on an impersonal basis. The standard of living is not an impersonal figure in an obscure table of statistics; it is a human value.

Within the village a worker had the intangible incentives: human relationships at work, variety in his life, a sense of belonging to something more important than himself, namely, the community of which

he was a member. If these things are lacking from industrial life, then will goodness also be lacking within the new industrial community.

The price of technological progress will be controlled by the extent to which we recognize its limitations and our responsibilities.

Will the worker who performs the same task, day after day as part of a gigantic organization, often controlled by people he never knows or sees, be able to maintain his strength as an individual American with all that that implies in terms of principles, convictions, hopes and ambitions?

Will our people, if conditioned to regimentation both in the factory and at home through mass media of canned communication, become uncritical victims of any propagandist who happens to gain control of the airways?

Will managers consider a worker's personality as a matter for their concern as well as his material welfare and company profit?

Will organizations of workers continue to protect the individual worker in his dignity and pride from becoming only part of a mass, about whom negotiations are made at contract time?

Will our educational institutions, faced with incessant pleas from industry, accent too strongly the technical fields of knowledge without providing the full foundation of thought and tradition which has built our way of life and made it worth preserving?

Will our churches continue with

zeal and effectiveness to give spiritual direction to all our works, whatever and wherever they may be?

Upon the answer our society gives to these questions depends much of the hope of the free world. If we are to be successful in seeking allies to our way of life, that example had best be as good as we can make it. We are different from our enemies mainly in our way of life. We must be able to make this distinction clearly and forcibly. No longer is the western world the sole fountainhead of technical knowledge or technical capability.

### Source of Our Strength

If our strength for forming opinion and exerting influence does not lie in technological might—then where shall we find it? In the same deep wells of religious conviction and belief that have given America her soul. If we are to bargain with uncommitted nations, then we can do no better than to bargain from our greatest strength—our moral view of man's nature and destiny. The Communist world can match us tractor for tractor in many places. As much water runs through their dams as through ours. In any economic contest they have a disciplined, regimented, and fixed army of workers available for immediate action.

But how far can they match us in the intangible ideals by which men live and die? Can they exchange freedom of opportunity, freedom of employment, freedom of bargaining for wages, freedom of organizing into unions? Can they

match us, worker for worker, in those liberties of choice, conscience, and ownership that our people enjoy?

The difference is not in our bulldozers but in the workers who make them.

Three technological experts who recently visited the Soviet Union have corroborated estimates made previously at long range. They visited an automotive plant, a ball-bearing plant, an electronic computing machine plant, and the research departments of Soviet universities. They found: that the workers there are "highly skilled"; that their products are "excellent" and show "a lot of original thinking"; that "in their peaks of production they are level with us but in the overall picture they haven't caught us yet"; that "they are graduating twice as many technological students as we are and unless we do something about it they're going to draw ahead."

One of these men remarked at the end of his trip through Russia that one thing that had impressed him was the Russian ability to get things done. He said, "When they decide to do something they throw all the men and money into it and they can do it quickly." There is sufficient evidence from those returning from behind the Iron and Bamboo Curtains to indicate that the West's monopoly on technology may not exist for much longer.

There approaches for us, then, a moment of decision. We as a nation must look beyond the might

of our production to discover the real basis of our appeal to the uncommitted peoples of the world. That basis can be on but one level—the moral one, the spiritual one. As we approach the world, that is the strength of our argument.

It should cause a redirection in some of our own thinking. We have all too long been in the habit of assuming that the measure of the success of our political and moral ideals is the amount of material wealth produced within our borders. How many times has the question been asked of Americans: why is Democracy the best form of Government. And how many times has the answer been returned: because we have more automobiles, television sets, deep freezes, and houses than any other nation. The material fruits of any system are not the sole criterions for the validity of the ideals upon which it operates. The rise of Russia as an industrial power is proof enough of that.

The differentiating characteristic between the technology of the slave world and the technology of the free world must be that one is motivated by blind lust for power, the other by social justice. The aim of all our endeavors as private citizens, as members of any organization, as employees or employers must be the common good. Pope Pius XI, in his great wisdom, remarks: "That good can neither be defined according to arbitrary ideas nor can it accept for its standard primarily the material prosperity of society, but rather it should be defined according to the

harmonious development and natural perfection of man. It is for this perfection that society was designed by the Creator as a means."

If society is a means to the perfection of man, then all the attributes of that society are also means. Each man's daily work must contribute to his perfection as a human being. The aims of a society, then, must be moral and its success or failure judged upon whether or not it succeeds in providing for man's perfection.

If the common good is defined in terms of the material alone, then there is nothing to separate one society from another except the amount of its production. The moral society regards the amount of production as not a thing in itself but subject to the dictates of justice and charity.

Now we are all familiar with organizations, like trade unions, that seek to keep the distribution of goods on an equitable plane, just as management seeks a fair distribution to its stockholders on its side. But consider the individual worker, employed in a mass production industry. His interests are represented by men he may never have met attending a conference held in another city. His wage-scale and hours of work are determined through bargaining participated in by groups of men representing vast interests, vast power, wielding vast influence—in all of which the voice of the individual worker could well become lost. Is there a danger that our workers could become submerged

in their organizations, absorbed to such a degree that they lose their identity as singular human beings? Is there a danger that management could lose sight of the countless thousands who are the real owners?

In this regard I must again refer to the words of the great Pope, Pius XI. "Just as it is gravely wrong," he writes, "to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social and never destroy or absorb them."

I have put before you this morning several questions. I have not answered them, because I cannot. They can be answered only in the hearts of all our people—at the workbench, in the executive suite, in the union hall and the legislative assembly. Will the future conduct of our economy be illuminated by social justice and social charity, so that each man finds in his daily task a means toward perfection? Will the American worker preserve his identity as an individual of dignity? Or will we allow technology to change our country so that we lose sight of every goal except those which are material? The coming generations, gentlemen, will have those questions to answer.

# The Nuclear Revolution\*

HON. THOMAS E. MURRAY  
*U. S. Atomic Energy Commission*

A MAJOR purpose of these remarks is to make a proposal that has long been one of my principal objectives as an Atomic Energy Commissioner. The proposal itself may strike some of you as rather dramatic; but the premise of the proposal is coldly factual.

## A New Kind of Power

This factual premise is the present possession by man of a new kind of power. Since the turn of the century scientists have progressively penetrated the secrets of nuclear energy. More recently technology has succeeded in releasing this energy on a tremendous scale. To a much more limited degree it has also succeeded in harnessing it. Man's knowledge of this new power and his ability to use it are no more than rudimentary at the moment. But technical progress is going on with a rapidity that is breathtaking.

Anything one might say about this new technological development would inevitably be an understatement. All the revolutionary changes brought about by the Industrial

Revolution pale almost into insignificance before the visions of the future opened by the Nuclear Revolution. The trouble is that these visions are not all lightsome. The future is bright with promise. It is also dark with danger.

I choose tonight to speak of the dangers intrinsic to man's possession of nuclear power. I would prefer the more pleasant topic now called "Atoms for Peace." But I remind myself, and you, that the essential condition for the peaceful use of the atom is—peace. And peace has not yet been achieved. Over our age there still hangs the fateful unresolved dilemma: will it be war or peace? The process of trying to make peace goes on—precariously—perilously. But all along the lengthy and tortuous path to peace nations will constantly meet the temptation to war. It would be idle to pretend that this temptation has already been resisted, once for all.

The United States has done one important thing to deter our enemies from yielding to this temptation. We have built up an arsenal of atomic

\*An address on the occasion of the Golden Jubilee Dinner of the Fordham University Law School, New York, N.Y., November 17, 1955.

weapons, to which we have added hydrogen-thermonuclear weapons. There was no prudent alternative to this course of action. The policy was necessary for our own security and that of the free world.

However, our quest for security has led us to a strange end. Presently we are no longer secure about the one thing that always in the past was secure. Amid wars, pestilences, and famines mankind has always been assured of one thing—that there would be a mankind living here on earth, until the day on which man's temporal history would be terminated by an act of Almighty God. We no longer have this elementary security. Man now has the power to put an end to his own history. In its effort to protect the freedom of the world America has invented nuclear weapons capable of destroying all human life. The avoidance of one danger has thrust us into a more radical danger.

### Need for an Informed Public

The new danger does not lie in the sheer fact of man's greatest technological achievement—the release of nuclear energy. Rather it lies in the fact that we do not understand or realize the danger inherent in this achievement. And when I say "we," I mean "we, the people." It is true that a handful of men—in science, in the military, in government—do understand that we have in our hands a power of limitless destruction. But the fact that only a handful of men possess this understanding is itself a dangerous

thing. I have long been persuaded, and have often said, that an essential insurance against the dangers inherent in nuclear weapons is an America-wide public and a world-wide public that fully realizes the cosmic dimensions of this danger.

Only a bare beginning has been made toward the creation of such an informed public. True there has been considerable talk about the implications of nuclear warfare. But the slow process of educating the people in the new habits of thought proper to the age of the Nuclear Revolution has not been adequately furthered by public policies. From the beginning our atomic weapons program had to be shrouded in secrecy in the interests of national security. But we have been too slow in realizing that the interests of national security also demand broad public information. Our problem has been to strike a balance between the requirements of secrecy and the no less stringent need of wise publicity. We have not yet solved this problem. Let me give but one example.

I refer to the tragic incident of the *Fortunate Dragon*. This was the Japanese fishing vessel that was caught in the radioactive fallout from one of our thermonuclear tests at our Pacific Proving Ground in March 1954.

Before these 1954 tests took place a policy of almost utter silence had been established. The decision was made to issue only two statements—first an announcement that tests were to be held, and then a short

guarded statement at their conclusion. However, the inscrutable Providence of God, our Father, decided otherwise. Radio-active dust settled on the Fortunate Dragon, some 90 miles downwind. You remember the results. The news about the potential hazard of radioactive fallout from thermonuclear weapons burst out of secrecy. Twenty-seven Japanese fishermen announced to the world the first fateful news about the lurking catastrophe that may possibly lie in wait for all of us. In this instance the official policy of secrecy proved inept. When the secret came out through the wrong channels, the shock to world opinion rivaled in its own way the blast of the H-bomb itself.

True, information about the radioactive fallout problem was subsequently released to the public early this year and further information has since followed. But there is still more that must be explained to the public.

### Technological Progress

The fact is that the first thermonuclear explosion in 1952 shattered all previous concepts of that central element of warfare which is called "power." Let me enlarge a bit upon this fact, because it forms the proximate premise of the proposal I intend to make.

In World War II the power of a bomb was its explosive force, the force of a blast, accompanied by heat and followed by fire. The atomic bomb, of the kind unfor-

tunately dropped on Hiroshima, was indeed a bigger bomb, thousands of times bigger than the biggest high explosive bomb; that was a "block-buster," this was a "city buster."

Then came the thermonuclear explosion of November 1st, 1952. This device taught us, not only that we had a new weapon, but that we had a different kind of weapon. We had unleashed a different kind of power.

The thermonuclear bomb, crosses the threshold into a separate category of power by reason of the sheer force and reach of its blast. Its explosion is so tremendous that it must be reckoned as a different kind of explosion. But this is not the more important difference. The thermonuclear bomb not only blasts and burns more acreage, more buildings, more people; it also releases dangerous radioactive fission products into the atmosphere. True, the "A" bomb also releases these fission products, but on a small scale. However, the atmospheric contamination that results from large thermonuclear explosions is serious. In fact, it is so serious that it could be catastrophic. A sufficiently large number of such explosions would render the earth uninhabitable to man. This is plain fact.

This is why I say that large thermonuclear weapons represent an entirely new kind of power. Their potential destructiveness is so different from the destructiveness of "A" bombs that these new weapons do not belong in the same category—not by any stretch of the imagination.



### Radioactive Strontium

Let me be more specific. One of the products released by any nuclear explosion is a substance that is called radioactive strontium. Unlike ordinary strontium, this strontium gives off beta radiation which is one of the three kinds of radiation emitted by radium and its decay products. Prior to the atomic age there was no radioactive strontium in the atmosphere or the soil.

Of the radioactive strontium released in an explosion of a large thermonuclear weapon some falls to earth rather quickly over thousands of square miles and some is shot up into the stratosphere. From thence it settles down, diffusing throughout the whole envelope of atmosphere that surrounds the earth. Rainfall speeds its descent but it comes down slowly; only a fraction of it is deposited on the earth during the course of a year. Hence, the contamination continues to be deposited on the earth for years after the blast of the explosion has died away.

From the earth's soil radioactive strontium passes into food and then into the human body where it is absorbed into the bone structure. Here its beta rays, if intense enough, can cause bone tumors. We know that there is a limit to the amount of this strontium that the human body can absorb without harmful effects. Beyond that limit danger lies, and even death. The problem has been to fix the limit.

It is still an unsolved problem. In the course of a year the estimates

have changed almost wildly. A year ago the public was informed that the radiostrontium presently in the soil would have to increase a million times over before increased frequency of bone tumors from this cause could be recognized. Recent statements have revised that figure drastically and significantly downward from one million to ten thousand. Not long ago a figure of one thousand was made public. Whatever figure is agreed upon it will be lowered some—perhaps only a little—as the radiostrontium already in the atmosphere slowly settles to earth.

In any event, there is a limit to the tolerable amount of radiostrontium that can be deposited in the soil. Consequently, there is a limit to the number of large thermonuclear explosions that the human race can withstand without harmful bodily effects. This is a crucial point to remember when there is talk of an all-out-nuclear war.

There is another aspect to the insidious destructiveness of thermonuclear weapons. The radioactive products they release have an effect on human genetics. The sheer fact of this effect is certain. The new power we have in hand can affect the lives of generations still unborn. But beyond the fact itself there are many uncertainties. I have long felt and continue to believe that all possible assistance and encouragement should be given to all those geneticists upon whose competence we must depend for badly needed information about the

genetic effects resulting from nuclear explosions.

Even this brief description of the new kind of power now at our disposal gives rise to many questions. In view of the new dimension of destructiveness that large thermonuclear bombs create, in view of the fact that their effects persist for years after their use against an enemy, what are the limits to their use in a large scale war? On whom should we depend for such decisions? Are not we, the people, involved right up to the hilt of our common safety? Indeed we are.

How then shall we create a wide public understanding of what is really meant when we speak of "Atoms for War"?

This public understanding cannot be created unless we revise our past policies of secrecy. Our possession of a new category of power confronts us with an unprecedented situation. We ought not therefore to be bound by precedent—especially when adherence to precedent has been proved useless or damaging, as in the case of the Fortunate Dragon. Here I come to my proposal.

### A Proposal

There is much need today for creating a better understanding of America. This process is going on in certain areas—political, diplomatic, cultural—at all sorts of meetings, at the summit, on the slopes, at the bottom. What I propose therefore is another meeting for the purpose of making known a still hidden aspect of America. I propose a

"Meeting at the Summit"—this time at the "Atomic Summit"—in order to explain to the world American power, which is the power of the free world.

I propose that we convene this meeting at our Pacific Proving Ground at the island of Eniwetok—and there detonate a large thermonuclear weapon before an audience representative of all the peoples of the world. History has seen many dramatic events. This one might outrank them all, because the earthly destinies of mankind are bound up with the whole meaning of the event.

What peoples should be present? Certainly the Soviet Union, Communist China, and the European satellite countries; certainly our own allies of the free world; certainly all the countries composing the United Nations. Indeed the invitation should be altogether general; this drama should be staged literally before all the nations of the world.

The group present would be small, even though its numbers, in my opinion, ought to run into the thousands. But this small group would be immensely influential.

It would include men who participate in the making of public policy in all nations. These are the men who in the first instance must come to a full personal understanding of the meaning of nuclear energy. They would, I should hope, later meet to talk together about war and peace, and about one essential condition of both, that is, the control of nuclear energy. All of them would talk more

realistically and more fruitfully after their experience of witnessing a large thermonuclear explosion. They would come away from this experience utterly convinced, as I was, that humanity has entered a new age, in which certainly old ideas about peace and war have become obsolete, useless and even dangerous. This experience could not fail to influence men in high positions in their work of national policy-making and international negotiations. So true is this that I cannot help wishing that the meeting at the Atomic Summit on Eniwetok had preceded the meeting at the Summit in Geneva. If it had, there might presently be more substance to the "spirit of Geneva." The spirit of survival is a good hard core to sustain a spirit of conciliation.

A meeting at the Atomic Summit would not, of course solve the problem of effective international control of atomic weapons. But the men at this meeting would see the problem itself dramatized in all its urgency. At the very least therefore this meeting would create the climate of urgency so necessary.

In addition, at the meeting there would also be the press who would be prepared to give the peoples of the world a fresh vision of the new kind of power that frail man now wields. If this meeting were properly staged, with all the seriousness that attaches to life and death, the impact on world public opinion would be immeasurably great. It would be the impact of the Fortunate Dragon raised to the nth power.

The purpose would not be to strike terror into the hearts of men, but to implant understanding in their minds. The purpose would be to arouse all the forces of the human imagination, reason, and will. They are mightier than the physical forces of the atom. They are the spiritual forces upon whose vigor we set our hopes for a just and durable peace. These rational forces, resident in the human spirit, would be strongly stirred, if at Eniwetok we fulfilled our duty of explaining to the world the Nuclear Age into which we Americans have fortunately led the way.

The United States has recently stated its belief in the principle of inspection of armaments. We can right now give further proof of our belief in this principle, at least in a limited way. We can invite the whole world to view the end-result of the spectacular advances in our atomic weapons program. And this could be done without disclosing nuclear-weapons technology.

Inevitably, the demonstration at Eniwetok would be a declaration of American power, a dramatic display of our ultimate resource of strength. It would not be a belligerent act. It would not be a threat of any American intention to start a war; there is no such intention. But it would be a statement, made to the senses and imagination, of the power we have to fight a war, if someone else were to start one.

During the past years all our efforts to bring peace to the world have been supported by a military

strategy of deterrence. Many people still do not realize the effectiveness with which this strategy has saved the balance of power for the West. The arguments for the doctrine of deterrence, and for its continuing decisiveness have not yet been made sufficiently convincing. The spectacle at Eniwetok would make the case once and for all. An eyewitness view of the deterrent itself in action would bring ultimate conviction that against this kind of force an aggressive power would only hurl itself to destruction. In publicly dramatizing the price of war, we would likewise be dramatizing the international duty of peace.

Moreover, America presently needs to explain its arms superiority, in ultimate weapons of war. The Soviet Union has put abroad the idea that they have overtaken us in atomic and thermonuclear weapons. It is unfortunate that many Americans have swallowed this piece of Soviet propaganda. It would be still more unfortunate if the Soviets believed their own propaganda. And it might be particularly disastrous if Communist China believed Soviet propaganda. The meeting at the Atomic Summit would go far to disabuse our enemies of any false estimates they may have of our superiority. In this respect, there is an important piece of self-explanation for America to do. Eniwetok would do it.

Furthermore, we have been trying to persuade the Communist world that its aggressive persistence in the use of force may lead to

disaster. But we do not know just what picture the Communists, especially the Chinese Communists, have in mind when we warn them that disaster lies along the road of aggression. Are the Communist leaders, Russian and Chinese, familiar with the disastrous effects of a United States thermonuclear explosion? We cannot assume that they are. What they would see at Eniwetok would leave no doubt in their minds with regard to the meaning of disaster, as disaster is possible in this Nuclear Age.

The spectacle at Eniwetok would therefore be a show of force—a declaration of American power—a demonstration of the strategy of deterrence. And it would be something more profound than this. It would be an even more important piece of American self-explanation. It would illuminate our grasp of the principles of justice. It would manifest our belief that force always stands in the service of justice and that the use of force must be measured according to the dictates of justice.

Renunciation of force as a means of achieving national or ideological goals is an inherent dictate of the ethical order which America, and all civilized peoples, consider to be binding. America has made this renunciation of aggressive force. With us it is a first principle in the moral order and a cardinal policy in the order of politics. No nation need fear any aggressive use of force by the United States. We have made this clear.

Our national sense of justice has also obliged us to make it equally clear that an aggressor nation does have to fear retaliatory action on our part. We cannot permit the order of international justice to be violated with impunity. This too we have made clear.

### Further Self-explanation

But a further piece of self-explanation is still needed. We have yet to make it clear that our retaliation against unjust aggression will be moderated by the principles of justice. In this respect the dramatic spectacle at Eniwetok would do a service. It would prove to the world that we understand the force at our command, in all its dreadful destructiveness. It would therefore prove that when we speak of retaliation, we have a rational grasp of what the word concretely means in terms of death and disruption. In further consequence, the demonstration of our retaliatory power would itself be an assurance that we shall not use this power irrationally, recklessly, or irresponsibly. The fact is that our understanding of the destructive potential of nuclear weapons puts us under self-imposed restraints of a moral order. We accept these restraints because we accept the existence of an order of justice, established by God, to which all human action, including the action of war-making, is subject.

On the surface, Eniwetok would be a brilliant demonstration of America's technological strength. More profoundly, it would be a

demonstration of our spiritual strength, our sense of justice. It would show our hatred of injustice, which has led us to develop the power that may be necessary to resist injustice. It would declare our intention of vindicating by force the order of justice, if a lawless aggressor should attack it. Finally, it would manifest our inner disposition to be governed by the dictates of justice in measuring our use of force for the defeat of unjust aggression.

You have heard my proposal for a Meeting at the Atomic Summit, and my reasons for making it. You and I know that we must not expect too much from such meetings. But you and I also know that their importance is considerable. I have no illusion that an international open meeting at Eniwetok would by itself resolve the still unresolved dilemma; will it be war or will it be peace? I do not promise that it would prevent war, still less that it would give us peace. But I do know that prevention of war and establishment of peace depends on one all-important thing—a return to fundamentals.

Prominent among these fundamentals is the fact of power. I have therefore proposed that we display to the world at Eniwetok the fact that a new kind of power has entered history and has inaugurated a new era of history. An experience of this fundamental fact of power would by itself be most salutary in the cause of peace. And I should hope that additionally this experience would impel all the peoples of

the world to return to things even more fundamental.

All forms of human power over physical nature are in their own way participations in the almighty power of God, whereby the universe is ruled. Christian man is no Prometheus, stealing fire from the heavens against the will of the gods. The God we worship, the God of Abraham, and the Father of Our Lord Jesus Christ, has not set His will against man's possession of fire—or of nuclear energy. It is His positive will that man should have dominion over nature and control

of its forces. This is fundamental. It is likewise fundamental that God wills man to use all his power for God's own purposes, which are always creative, never destructive. Freedom, justice, peace—these are God's purposes. His own omnipotence is set in their service. In their service too man must place his present share in God's omnipotence—that is, his possession of the secret of nuclear energy. These are the fundamentals to which a meeting at the Atomic Summit—at Eniwetok—might impel the peoples of the world to return.

## THE CATHOLIC MIND

EDITOR: Thurston N. Davis

EXECUTIVE EDITOR: Vincent S. Kearney

With the collaboration of the AMERICA staff

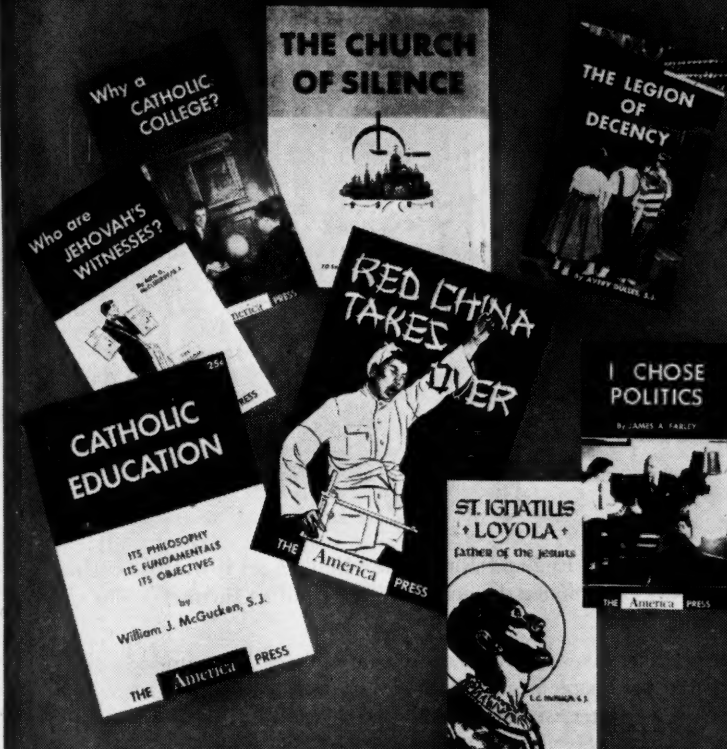
EDITORIAL OFFICE: 329 West 108th St., New York 25, N. Y.

BUSINESS MANAGER: Joseph F. MacFarlane

CIRCULATION MANAGER: Patrick H. Collins

BUSINESS OFFICE: 70 East 45th St., New York 17, N. Y.

AN AMERICA PRESS PAMPHLET



*These Pamphlets are readable, enjoyable, profitable.*

— The Legion of Decency	15¢	— Saint Ignatius Loyola	15¢
— I Chose Politics	15¢	— Red China Takes Over	25¢
— Who are Jehovah's Witnesses?	15¢	— The Church of Silence	25¢
— Why a Catholic College?	15¢	— Catholic Education	25¢

Discounts on Bulk Orders: 10-49 copies—25%; 50 and over—33 1/3%.  
(All orders under \$1.00 must be prepaid)

*Please check pamphlets above in quantities desired and send to:*

**THE AMERICA PRESS, 70 East 45th Street, New York 17, N. Y.**

## "Measuring Up" to a Saint



**I**n France and England during the Middle Ages it was the custom of wealthy parishioners to donate candles tall as themselves for use on shrine altars.

This practice gave rise to the expression of "measuring up" to a saint. People of moderate circumstances brought flowers and later, small candles—simple offerings which gradually evolved into the present day Vigil Light.\*

Today, Vigil Lights burn before countless shrines and side altars throughout the world, serving as public acts of faith—external symbols of private devotion encouraging others among the faithful to pray in their hour of need or thanksgiving.



\*Vigil Light is the trade mark name identifying votive lights made exclusively by Will & Baumer.

# Will & Baumer

## CANDLE CO., INC.

THE PIONEER CHURCH CANDLE MANUFACTURERS OF AMERICA

SYRACUSE

BOSTON  
LOS ANGELES

NEW YORK  
MONTREAL

CHICAGO